

Arthur Meall  
15 Bowdoin St

THE

# Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 996.]

LONDON: WEDNESDAY, NOV. 30, 1864.

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          { STAMPED..... 6d.

## THE IMPERIAL MERCANTILE CREDIT ASSOCIATION (Limited)

Are authorised to RECEIVE APPLICATIONS for £2,800,000 CERTIFICATES OF DEBENTURES of the

## ATLANTIC AND GREAT WESTERN RAILWAY

(NEW YORK, PENNSYLVANIA, OHIO),

Of which £1,200,000 have been already applied for.

These Certificates will be issued at 90% for 100%, to be redeemed at par (100%), in British sterling, at the end of three years, with interest at eight per cent. per annum, payable half yearly, on the 15th of May and 15th of November in each year, the payment of the interest in London being guaranteed by the Consolidated Bank (Limited), London, and payable by them in British sterling.

### TRUSTEES.

Samuel Gurney, Esq., M.P. | John P. Kennard, Esq.  
Charles Mozley, Esq.

### BANKERS.

The Consolidated Bank, London and Manchester.  
Messrs. A. Heywood, Sons, and Co., Liverpool.

### SOLICITORS.

Messrs. Freshfields and Newman, Bank-buildings, London, E.C.

### BROKERS.

Messrs. Joshua Hutchinson and Son, 15, Angel-court, Throgmorton-street, London, E.C.

R. F. Satterthwaite, Esq., 33, Throgmorton street, London, E.C.

Messrs. T. Tinley and Sons, No. 41, Brown's-buildings, Liverpool.

Messrs. Shore and Kirk, No. 14, St. Ann's-square, Manchester.

The Imperial Mercantile Credit Association (Limited) are prepared to receive Subscriptions for the above amount of Certificates of Debentures, of which 1,200,000 have been already applied for.

The Atlantic and Great Western Railway consists of the following divisions and branches:—

The main line in New York .....	50 miles.	
" in Pennsylvania .....	90 "	
" in Ohio .....	245 "	385
Extension in New York (Buffalo) .....	45 "	
" to Oil Creek in Pennsylvania .....	35 "	
" to Coal Regions in Ohio (New Lisbon) .....	20 "	
" to Cleveland .....	67 "	167

Total .....

Also the Erie and Niagara Railway, belonging to same system, thirty miles in length, is wholly in Canada, and secures an enormous coal traffic over 200 miles of the Atlantic and Great Western, by whom it has been constructed, and is now chiefly owned.

The route of this great Railway, connecting New York with St. Louis, a distance of 1,200 miles (without change of carriages or break of gauge), passes through Free States, far removed from the scene of war. The line is now completed, and in possession of a traffic which may fairly be called extraordinary. For September last the gross earnings on 322 miles open were, at ordinary exchange, at the rate of 1,100,000l. per annum (exclusive of the bonus of ten per cent. paid by the Erie Railway on all through traffic, which will probably reach 100,000l. per annum additional), the earnings having increased since the commencement of the year by 100 per cent. This, even at the present exchange, would leave a large surplus, after payment of the interest in gold on the bonded debt. The power to increase the fares will, of course, be exercised, if the present exceptional rates of exchange should continue.

The total bonded debt over the whole system of the Atlantic and Great Western Railway is 3,600,110l., and with the exception of proceeds of bonds, 1,755,070l., held by the public, the line has been constructed with funds advanced by capitalists, whose anticipations of profitable results have been far more than realised; the railway, although only partially developed, exhibiting returns of traffic and revenue which may, without exaggeration, be designated unexampled.

When this undertaking was projected it was found necessary to obtain powers for its construction from each State through which it would pass. This compelled independent organisations and separate financial arrangements, the inconvenience attending which has become so manifest that it is determined to consolidate the whole line under one administration. Pending the completion of legislative enactments, it has been resolved to issue sterling Certificates of Debenture, payable in three years, bearing interest at eight per cent. per annum, which interest is guaranteed by the Consolidated Bank, and the principal secured by a deposit with the trustees of Bonds and Shares amounting at usual exchange to 4,230,493l.

The Bonds and Shares so deposited will be kept at the Bank of England in the names of the Trustees, and the form of declaration of trust to be executed by them may be inspected at the office of Messrs. Freshfields and Newman.

The Erie Railway, of which the Atlantic and Great Western is practically an extension, upon a mileage of about the same extent, but constructed at a cost nearly three times as great, has earned in the present year sufficient not only to pay interest on all its bonded debt, but also a dividend of ten per cent. on ordinary stock. The Atlantic and Great Western Railway, in addition to its through traffic in common with the Erie, has almost a monopoly of the petroleum traffic in Pennsylvania, with vast coalfields, and other important sources of local revenue. The cost of its construction having been so much less, and its mortgage debt consequently so much smaller, with an assured traffic at least equal, it is estimated that in the three years during which the certificates of debenture run, the payment of the principal will be provided for out of revenue alone.

The Directors of the Erie Company have manifested the estimation in which they hold the Atlantic and Great Western Railway, and the opinion they entertain of its future prospects, by contracting to supply for its use, at their own expense, rolling stock to the extent of one million sterling.

The Atlantic and Great Western Railway has been constructed by Thomas W. Kennard, C.E., as Engineer-in-Chief, and under the immediate superintendence of an experienced agent of Messrs. Peto and Betts. A report from Sir S. Morton Peto, Bart., M.P., is annexed, showing that the works have

been executed in the most substantial manner. Appended are some statistics, derived from official returns, relating to the increase in the carriage eastwards of produce during the past five years from some of the chief cities of the west with which traffic the Atlantic and Great Western Railway is directly connected; from these figures the causes of its extraordinary revenue may be deduced.

The Certificates of Debenture are in sums of 100l., 500l., and 1,000l. each, with coupons attached for interest at eight per cent. per annum, payable half-yearly. The interest for the whole term will be guaranteed by the Consolidated Bank, with whom securities have been lodged.

The price of issue is fixed at 90, and the instalments are payable as follows:—

5 per cent. on application.	
10 " on allotment	
10 " 17th January, 1865.	
15 " 17th February "	
15 " 17th March "	
17 " 17th April "	
18 " 15th May " Less coupon 4l. per cent due that day.	

The Certificates will be paid off at par on 15th November, 1867.

The Interest on the Investment, including the Redemption at par, is upwards of twelve per cent. per annum, exclusive of Interest on Deferred Instalments.

Subscribers have the option of paying any or all of the instalments in advance, and will be allowed a discount of eight per cent. per annum, on such prepayments.

After Allotment, scrip will be issued to "bearer." On payment of the final instalment, the scrip will be exchanged for Certificates of Debenture, with guaranteed interest coupons attached, payable 15th May and 15th November in each year.

9, Great George-street, Westminster, Nov. 4, 1864.  
To Samuel Gurney, Esq., M.P. John P. Kennard, Esq., and Charles Mozley, Esq., Trustees.

Dear Sirs,—You are aware that at the request of the capitalists furnishing the funds for the construction of the Atlantic and Great Western Railway, my firm undertook the grave responsibility of the supervision of the works of the line to be executed under a contract with Mr. McHenry, and from the plans and designs of Mr. Thomas W. Kennard, the engineer-in-chief of the Railway.

Before the works were commenced my firm sent one of its most experienced agents, who had superintended the execution of several large works, and who had been in its employ upwards of thirty years, and entrusted to his charge the supervision of the various works to be executed on the Railway.

It is due both to Mr. Kennard, the engineer-in-chief, and to Mr. McHenry, the contractor, that I should state to you that the position we occupied, which might have been an invidious one, has not in the slightest degree partaken of that character. Every recommendation of our agent has been at once cheerfully carried out, and Mr. McHenry has executed his contract with an honest desire to carry out every engagement in a fair and liberal spirit. The line has been ballasted and laid in a style fully equal to the best of our English railways, while the extremely favourable nature of the country through which it passes has rendered necessary so few works of art that its maintenance need not exceed the average cost per mile of our railways at home. The stations throughout are of ample extent, and the siding accommodation fully equal to the requirements of the traffic.

It must be very satisfactory to you to find that the engineer-in-chief states in his last report that the traffic at the present time is sufficient to pay, at the then price of gold, the dividend on all the consolidated bonds of the entire line, assuming them not to be issued to a greater extent than 6,500l. sterling (six thousand five hundred pounds sterling) per lineal mile. Estimates and predictions are so often falsified that this fact becomes peculiarly valuable, the more so as at the present time the rolling stock is not more than equal to the requirements of the local traffic; and when the rolling stock to be provided under the agreement with the Erie Company is placed on the line, these increased facilities cannot fail to produce an amount of traffic far exceeding the estimates which have been prepared in regard to it.

I am, dear Sirs, for Betts and Self, yours faithfully,  
S. MORTON PETO.

Increase in the Carriage of Produce from West to East during the past Five Years, derived from Official Returns.

CHICAGO.			
	Total Grain.	Fat Cattle.	Pigs.
1859	16,754,188 bushels.	82,501 "	110,247 "
1860	31,108,759 "	92,400 "	227,164 "
1861	50,481,867 "	115,000 "	289,094 "
1862	56,487,110 "	107,990 "	491,136 "
1863	54,741,839 "	197,841 "	862,200 "
MILWAUKEE.			
	Total Grain.	Pork, Beef, Lard, and Tallow.	
1859	6,550,896 bushels.	14,206,400 lbs.	
1860	9,995,000 "	11,063,000 "	
1861	16,710,580 "	14,658,103 "	
1862	18,732,389 "	30,553,678 "	
1863	16,992,335 "	41,609,553 "	
TOLLEDO.			
	Flour.	Wheat.	Cattle, Pigs, and Sheep.
1860	803,700 brls.	5,033,335 bushels.	209,608 "
1861	1,372,111 "	6,286,936 "	281,495 "
1862	1,585,325 "	9,827,629 "	431,804 "
BUFFALO.			
	Total Grain.		Cattle, Pigs, and Sheep.
1860	37,089,461 bushels.		14,040,394 lbs.
1861	61,460,601 "		23,999,823 "
1862	72,872,454 "		107,129,461 "
1863	64,735,570 "		149,423,891 "

As respects petroleum, in the carriage of which this railway has practically the monopoly:—

Petroleum produced in 1859.....	750 bbls. of 40 gallons,
" 1860.....	50,000 "
" 1861.....	550,000 "
" 1862.....	2,000,000 "
" 1863.....	2,220,000 "

The Cleveland branch of the Atlantic and Great Western Railway is engaged to the full extent of its capacity in the carriage of iron, the ore from the mines of Lake Superior, and in shipping coals in return vessels. These mines produced in—

	Iron Ore.	Copper.
1859.....	65,679 tons	6,041 tons
1863.....	280,000 tons	10,000 tons

Trade of Cincinnati.—Some idea of the enormous growth of

trade at the West may be formed from the following statement of the value of the imports and exports of leading staples at Cincinnati:—

1858-59 .....	\$100,220,954	1861-62 .....	\$179,783,695
1859-60 .....	180,384,40	1862-63 .....	216,517,334
1860-61 .....	117,226,262	1863-64 .....	578,870,362

## ATLANTIC AND GREAT WESTERN RAILWAY—NEW YORK, PENNSYLVANIA, AND OHIO.

### FORM OF APPLICATION.

(To be retained by the Bankers.)

To the Imperial Mercantile Credit Association (Limited.)

No. Having paid to the Consolidated Bank (Limited), the sum of £ , I hereby request that you will allot me £ , Certificates of Debenture of the Atlantic and Great Western Railway, and I hereby agree to accept such Certificates of Debentures, or any less number that may be allotted to me, and to pay the instalments thereon, according to the terms of the prospectus.

I am, your obedient servant,

Signature.....  
Address in full .....

## MANCHESTER FIRE ASSURANCE COMPANY.—ESTABLISHED 1824.

93, KING-STREET, MANCHESTER.

98, Cheapside, London.

Capital: One Million Sterling.

### BOARD OF DIRECTORS IN MANCHESTER:

EDMUND BUCKLEY, Esq., Chairman.  
DAVID HARRISON, Esq., Deputy Chairman.  
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Edmund Buckley, jun., Esq. Bernhard Liebert, Esq.  
John Chapman, Esq., M.P. Alfred Milne, Esq.  
Thos. Barham Foster, Esq. Joseph Peel, Esq.  
George Withington Esq.

Insurances are granted by this Company on nearly every description of Property in Great Britain, at moderate rates. Insurances may also be effected on Property in Foreign Countries, and in some of the Colonies, at current rates. Mills, Factories, and other hazardous risks will be specially surveyed at the request of the owner.

Cotton Mills not at work, will be insured at 5s. per cent. per annum.

Farming Stock insured Free from Duty, allowing the use of a Steam Threshing Machine.

Applications for Agents should be addressed to JAMES B. NORTHOTT, Secretary to the Company.

## DEBENTURES at 5, 5½, and 6 PER CENT.—The CRYLON COMPANY, LIMITED

### DIRECTORS.

Lawford Adand, Esq., Chairman.  
Major-General Henry Pelham Burn.  
Harry George Gordon, Esq. Stephen P. Kennard, Esq.  
George Ireland, Esq. Patrick F. Robertson, Esq.  
Duncan James Kay, Esq. Robert Smith, Esq.

MANAGER—C. J. Braine, Esq.

The Directors are prepared to issue Debentures for one, three, and five years, at 5, 5½, and 6 per cent. respectively; they are also prepared to Invest Money on Mortgage in Ceylon and Mauritius, either with or without the guarantee of the Company, as may be arranged.

Applications for particulars to be made at the Offices of the Company, No. 12, Leadenhall-street, London, E.C.

By order) JOHN ANDERSON, Secretary.

## HOSPITAL for SICK CHILDREN, 48 and 49, GREAT ORMOND-STREET, W.C.

Patron—The QUEEN.

"This room was very unlike the ward of an ordinary hospital. It was rather like the spacious night nursery, with neat little beds scattered about: warm cheery fires, with a couch on each side the fireplace, and a few children lying or squatting about, or sitting on their pallets quietly playing with toys, reading books, or doing bead-work. Some, too ill for either work or play, were stretched manfully, yet peacefully on their pillows.—solitary, it is true, but without living any impression of dreariness or forlornness. The rooms were airy, light, and warm. There was nothing whatever of the hospital feeling or hospital atmosphere."—From Miss Malloren's Visit to the Hospital.

CONTRIBUTIONS are urgently needed to maintain the present efficiency of the hospital.

### BANKERS:

Messrs. Williams, Deacon, and Co., Birch Lane; Messrs. Hoare, Fleet-street; Messrs. Herries, St James's-street.  
F. H. DICKINSON, Chairman.

November, 1864.

## HOSPITAL for DISEASES of the SKIN, 25, BRIDGE-STREET, BLACKFRIARS.

The Committee earnestly seek the Sympathy of the Christian Public, for the many Sufferers attending this Hospital. Nearly 1,000 attend weekly; 127,123 have received the benefits of the Charity since its establishment in 1841. The expenses are necessarily very heavy.

DONATIONS or SUBSCRIPTIONS will be most thankfully received. Bankers—Messrs. Barclay, Bevan, and Co., London, Bank-street.

GEORGE BURT, F.R.C.S., Hon. Secy. &c.  
ALFRED S. RICHARDS, Secretary.

## STATIONERY, PRINTING, &c.

BOOKS, and every requisite for the Office, Printing, &c. Qualities and prices will compare advantageously with any house in the trade. ASH and FLINT, 49, Fleet-street, E.C., and opposite the Railway Stations, London.



NEWSPAPER



NEAR HASTINGS, SUSSEX.

**MR. ABBOTT** is instructed by Lady Lamb to SELL by AUCTION, at the HARROW INN, HOLLINGTON, on FRIDAY, December 9th, 1864, at Three o'clock in the Afternoon, under Conditions to be produced at the time of Sale, about FIFTY ACRES of well-grown UNDERWOOD, twelve, thirteen, and fourteen years old, in Maplehurst, Baldslow, Westfield, Whiteland, and Hollington Woods, in Lots, which will be described in Catalogues, to be had ten days previously to the Sale, at the Harrow Inn, Hollington; of Thomas Bourner, of Battle; and of Mr. Abbott, 26, Bedford-row, London, and Eynesbury, Saint Neots, Huntingdonshire.

BELLE ISLE, MAIDEN-LANE, AND JOHN-STREET, UPPER HOLLOWAY, MIDDLESEX.

**MR. ABBOTT** is directed by the Executors of Mr. John Warner, Deceased, to SELL by AUCTION, at GARRAWAY'S COFFEE-HOUSE, CHANGE-ALLEY, CORNHILL, on WEDNESDAY, December 7th, 1864, at Twelve for One o'clock, in Two Lots, the valuable LEASEHOLD ESTATES, in Belle Isle, Maiden-lane, and John-street, Upper Holloway, producing Profit Rentals of 164l. 4s. 6d. a year; and the absolute Interest in, and Title to, 900l. NEW THREE PER CENT. ANNUITIES, subject to an Indemnity, which will be explained in the Particulars.

The Leaseholds may be viewed by permission of the Tenants, and Particulars and Conditions of Sale had of Messrs. Parker, Rooke and Parkers, 17, Bedford-row, London; at Garraway's, Change-alley, Cornhill; and of Mr. Abbott, 26, Bedford-row, London, and Eynesbury, St. Neots, Huntingdonshire.

THE WEST OF ENGLAND  
**HYDROPATHIC ESTABLISHMENT,**  
AND  
WINTER RESIDENCE FOR INVALIDS,  
LIMLEY STOKE, NEAR BATH.

DAVID B. DALZELL, M.D., PHYSICIAN.

HOME COMFORTS are secured to VISITORS under the personal superintendence of an experienced Manager and Matron. Terms, 2l. 2s. per week. Prospectus forwarded on application to the Manager, Mr. T. PRESTON, Limley Stoke, near Bath.

CHARLES JUPE and SON, Proprietors.

**MAZE-POND CHAPEL,**  
(Near Gay's Hospital).

The Rev. CHARLES CLARK (late of Halifax), having accepted the cordial and unanimous invitation to become the Pastor of the Church meeting in the above Place of Worship, will ENTER upon his MINISTRY DECEMBER 4th, 1864.  
Morning Service, 10.45; Evening, 6.30.

**FURNISHED APARTMENTS,** with or without Board, and all the Comforts of a Home, at 21, Westbourne-road, Barnsbury. Respectable references given and required.

**BELGRAVE HOUSE SCHOOL, SOUTH PARADE, SOUTHSEA, HANTS.**

PRINCIPAL—DR. CHAS. F. COOPER, assisted by efficient Masters.

The sons of Dissenters receive a First-class Classical, Mathematical, and Commercial Education, on very moderate terms; kind treatment and thorough superintendence; large and airy house, well situated, facing the Common and Sea.

Referees: Hon. and Rev. Baptist W. Noel, M.A.; Rev. J. Angus, D.D., M.R.A.S.; Rev. J. H. Cook; Rev. Fredk. Trestrail; Rev. J. Spencer Pearshall; &c., also Parents of Pupils.

For prospectus and all particulars apply as above. N.B.—Ministers' Sons received on reduced terms.

**THEOBALDS, CHESHUNT, HERTS.**

The Rev. OSWALD JACKSON, having REMOVED his ESTABLISHMENT from Ringwood, Hants, RECEIVES PUPILS at his NEW RESIDENCE, THEOBALDS, and, with the assistance of a University Graduate and of Visiting Masters, prepares them for the Civil Service, the University Examinations, the Professions, or for Business.

The house at Theobalds is commodious, and stands on a gravelly soil, amid its own grounds of 15 acres, affording every facility for healthful, manly games.

Prospectuses will be sent on application.

**PEACHFIELD, GREAT MALVERN.**

ESTABLISHMENT FOR A LIMITED NUMBER OF GENTLEMEN'S SONS.

The Rev. RICHARD PERKINS, in order to provide increased and improved Accommodation for his Pupils, has REMOVED from Penrhyn Villa to the above beautifully-situated Estate.

Terms and further particulars on application.

**HOME, with EDUCATION, for LITTLE GIRLS.**

Miss VINCENT (Sister of Mr. Henry Vincent), has had long experience in Teaching, and can confidently undertake the Training of Young Children. Her House is in a very healthy situation, and the strictest attention is paid to the comfort of those entrusted to her care.

Apply for prospectus and references to 15, Alfred-place, Talbot road, Camden-road Villas, N.

**COMMERCIAL SCHOOL, CRANFORD HALL,** near HOUNSLOW, is conducted with special regard to the requirements of the Sons of respectable Tradesmen and Farmers.

Mr. VERNY is assisted by experienced resident Teachers—English and Foreign. The Pupils are carefully trained in good habits, and fitted for active Business Pursuits. The premises are extensive, and contain every convenience; the situation is high and healthy; the food is of the best description and unlimited; and the terms are moderate.

A Prospectus forwarded upon application; and Pupils admitted at any time.

**BOARDING SCHOOL for TRADESMEN'S SONS, ROCHFORD, ESSEX.**

Principal—Mr. GEORGE FOSTER.

Terms, 20l. per annum. Circulars at Messrs. Mead and Powell's, 73, Cheap-side.

N.B. Preparatory Department at Forest-hill

**PRIORY HOUSE ESTABLISHMENT for YOUNG LADIES,**

BARNBURY STREET, ISLINGTON.

Conducted by Mrs. and Miss COOPER.

The Pupils receive a thorough English and French Education, with all necessary Accomplishments. Special attention paid to their Moral and Religious Training. School Discipline combined with Home Comforts. A few Vacancies. References on application.

## COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD, Package.

At the Great Exhibition, 1862,

OBTAINED THE

ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &amp;c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

IMPORTANT ANNOUNCEMENT.

JOSEPH GILLOTT, METALLIC PEN-MAKER to the QUEEN, begs to inform the Commercial World, Scholastic Institutions, and the Public generally, that, by a novel application of his unrivalled Machinery for making Steel Pens, he has introduced a NEW SERIES of his useful productions which, for EXCELLENCE OF TEMPER, QUALITY OF MATERIAL, and, above all, CHEAPNESS IN PRICE, must ensure universal approbation, and defy competition.

Each Pen bears the impress of his name as a guarantee of quality; they are put up in boxes containing one gross each, with label outside, and the fac-simile of his signature.

At the request of numerous persons engaged in tuition, J. G. has introduced his WARRANTED SCHOOL and PUBLIC PENS, which are especially adapted to their use, being of different degrees of flexibility, and with fine, medium, and broad points, suitable for the various kinds of Writing taught in Schools.

Sold Retail by all Stationers and Booksellers, Merchants and Wholesale Dealers can be supplied at the Works, Graham-street, Birmingham; at 41, John-street, New York; and at 37, Gracechurch-street, London.

**COALS.**—Best Sunderland, 28s.; Newcastle or Hartlepool, 26s.; best Silkestone, 24s.; Clay Cross, 24s. and 21s.; Coke, per chaldron, 15s.

B. HIBBERDINE, Sussex and Union Wharfs, Regent's park; Chief Offices: 109 and 266, Tottenham-court-road.

**COALS.**—Best Coals only. —GEO. J. COCKERELL and Co.'s price is now 28s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty and H. R. H. the Prince of Wales—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars, E.C.; Eaton-wharf, Grosvenor-canal, Pimlico, S.W.; Sunderland-wharf, Peckham, S.E.; and Durham-wharf, Wandsworth, S.W.; and at Brighton.

**COALS.**—By SCREW STEAMERS and RAILWAY.—LEA and CO.'S price for HETTON, HASWELL, or LAMTON WALLSEND, the best House Coal direct from the Collieries by screw steamers, or the Great Northern Railway, is 27s. per ton; Hartlepool, 26s.; Silkestone, first-class, 24s.; second-class, 22s.; Clay Cross, 24s. and 21s.; Tanfield Moor, for Smiths, 22s.; Barnsley, 22s.; Hartley, 19s.; best small, 18s. Coke, 15s. per chaldron, Net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and COMPANY'S Offices, High-bury, N.; Kingsland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 5 Wharves, Regent's-park Basin N.W. No Travellers or Agents employed.

**SEWING MACHINES** of the very First Class of Excellence and Workmanship, in each of the various descriptions of stitch, for cloth, linen, leather embroidery, and glove-sewing, including Prize Medal Machines. The quality of these Machines can always be depended on for sale under direct supply, retail, wholesale, and for exportation.

The American and English Sewing Machine Company, 457, New Oxford-street, London, W.C.

**HEAL and SON'S EIDER-DOWN QUILTS,** from 24s. to Ten Guineas. Also GOOSE-DOWN QUILTS, from 10s. to 32s. Lists of prices and sizes sent free by post. HEAL and Son's Illustrated Catalogue of Bedsteads and Priced List of Bedding, also sent, post free, on application to 196, Tottenham-court-road, W.

**KINAHAN'S LL WHISKY**  
VERSUS COGNAC BRANDY

This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles, 3s. 8d. each, at the retail houses London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

**THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants,** 21, Lamb's Conduit-street, W.C., beg to call attention to their STOCK of OLD PORT WINE, chiefly Sandeman's shipping (rail paid to any station in England); excellent, sound, maturest wine, 32s. and 36s. per dozen; superior with more age, 42s., 48s., and 54s.; seven to ten years in bottle, 60s., 66s., 72s., and 84s.; vintage wines, 95s., and upwards; good dinner Sherry, 26s. and 32s.; superior, 38s., 42s., 48s., and 52s.; fine old Cognac Brandy, 56s., 60s., and 66s. Price lists of every kind of wine on application. Established 1801.

**WASHING MACHINERY SIMPLIFIED**

CHEAPENED, and PERFECTED. HARPER TWELVETREES' FAMILY MANGLE, for 30s., does its work thoroughly and pleases every purchaser. Other sizes at 45s. and 60s. Clothes-wringers and Starchers, 12s. 6d., 20s., 30s., and 40s., carriage paid. Washing Machines, 50s. and 60s., carriage paid. Or a Washing, Wringing, and Mangling Machine, combined, at 4l. 10s. or 5l. 10s., carriage paid, and easy terms of credit. Illustrated prospectuses, free by post, from Harper Twelvetrees' City Show-rooms, 81, Bishopsgate-street Within, or the Manufactory, Bromley-by-Bow, London.

**SEVERE COUGHS, COLDS, ASTHMA, and INFLUENZA** are very prevalent at this period of the year. They are speedily cured by the use of SPENCER'S PULMONIC ELIXIR. May be had of any Chemist.

B A C O N.

It has been for many years a great difficulty with all Housekeepers to know where to obtain Bacon the quality of which can be thoroughly depended upon. HILLIER and SON, who during the last forty years have converted MORE THAN HALF-A-MILLION PIGS into the Prime Bacon so well known by the trade, have hitherto confined themselves to supplying dealers only; but, finding that so much has been sold as theirs which has not been cured by them, they now offer single sides to families at prices as under:—Smoke-dried single sides, 9d. per lb.; hams, 11d. per lb.; delivered free to any railway station in the United Kingdom. Address, HILLIER and SON, Newmarket, Stroud, Gloucestershire.

TRADE



MARK.

BROWN and POLSON'S

**PATENT CORN FLOUR**  
is much recommended  
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## Ecclesiastical Affairs.

### A "CHURCH POLICY."

THE autumnal address of the Right Hon. Benjamin Disraeli on the present state and future prospects of the Church of England may almost claim to be considered a national institution. The British public is beginning to look for it as confidently as they do for the Royal Speech at the close of the Parliamentary Session, and, if the truth must be spoken, with more interest. It is vastly more piquant in its incidents, more original in its subject matter, more ingenious in the intellectual treatment of it. There is something highly amusing, to say the least of it, and, if anything, even more suggestive than amusing, in the yearly transit of this lay planet—perhaps in consideration of his eccentric movements, and of the tail which he draws after him, we might more correctly say comet—across the disc of the most distinguished luminary of the ecclesiastical firmament, and all the more so when we take into account the natural history of the body which occasions the eclipse. There is a sort of excitement far beyond the common in seeing the Bishop of Oxford and his clergy snuffed out in the Sheldonian Theatre by a novelist and statesman, and in witnessing the mute patience with which they receive from his lips an elaborate discourse on the proper management of their own professional business. The very name of the speaker, his political antecedents, and his party connexions and expectations, give additional zest to his performance; and, if it were possible to conceal from ourselves the fact that the religion of the country is being dealt with, we could hardly point to a more interesting intellectual study than Mr. Disraeli's annual speech on Church questions.

Never before, perhaps, was the *mise en scène* of this yearly display more appropriate. The theatre at Oxford, built to perpetuate the memory of Archbishop Sheldon, to whose relentless and exclusive policy the ejection of the two thousand in 1662 is to be mainly ascribed, is, of all other places in the kingdom, the fittest in which to discourse of the political conditions, prospects, and duties of the Church of England. An annual meeting of the Society for the Increasing the Endowment of Small Livings in the Diocese of Oxford offered as favourable an opportunity as could be desired for sinking a nominal and local topic, interesting only to poor clergymen, in a broad sea of oratory, the main currents of which affect the failures and successes of political parties and their leaders. The audience, composed of High-Church dignitaries, college dons, and undergraduates, presided over by the eloquent, astute, and theologically hybrid Bishop of the Diocese, and graced with the presence of a few Parliamentary satellites, was the most suitable we can imagine for receiving

a classical address from a philosophic party leader on matters pertaining to the spiritual well-being of the commonwealth. That the principal performer was well up in his part might be inferred from his name alone. His paper—for so we ought, in justice, to designate it—was a marvellous specimen of intellectual versatility and power. Many of its points are inimitably put. It is literally bathed in brilliancy. But if we could even anticipate that the "policy" it enounces will be practically followed up, our confident conviction would be that Toryism and Church-of-Englandism are marching hand-in-hand upon a great, perhaps final, catastrophe.

Mr. Disraeli, taking, as Parliamentary chiefs are apt to do, his own intimate knowledge of the House of Commons as a key to the mind of the nation on religious affairs, starts with the assumption that, after some forty years' consideration of the question, how the adoption of religious liberty as a principle can be reconciled with a Church Establishment, the country, rejecting a logical for a practical solution of the problem, "has come to the determination that the union between Church and State is perfectly consistent with the existence and complete development of the principle of religious liberty." All objections to this conclusion have been considered and solved. It is happily demonstrated by statistics that during the period referred to there has not been a spread of Dissent, but, on the contrary, Dissent—true religious Dissent—has diminished! The alternative open to the Church either to abdicate or to assert its nationality no longer exists. "The country has resolved that its nationality shall not be abdicated, and the consequence is that the Church must assert its nationality." This may be done practically in the following ways:—1. By conducting the education of the people. 2. By a moderate extension of the episcopate. 3. By inviting the assistance and co-operation of the laity in all ecclesiastical matters not of a strictly spiritual nature. 4. By the assertion of the rights and duties of Churchmen which exist and are secured to them in our parochial constitution. 5. By the support of diocesan institutions. These are what Mr. Disraeli has before recommended. To them he now adds:—6. The formation of Convocation on a broader basis. 7. The putting the colonial church on a more satisfactory footing in its relation to the Establishment; and 8. The creation of a new tribunal of last appeal in spiritual matters. "These," said Mr. Disraeli, "form a Church policy perfectly temperate, perfectly practical, perfectly efficient."

The existence of conflicting parties in the Church should present no insuperable obstacle to the carrying the proposed policy into effect. Party is nothing but "organised opinion," and is as beneficial in the Church as it is in the State. "There are some who are sustained by symbolic ceremonies"; "there are others who can only be sustained by the ecstasy of spiritual enthusiasm," but "they can meet on the common platform of true sound Church principles." There is, however, a third party of whom the same cannot be predicated—"the party of comprehension who wish to include everybody that believes nothing"—a party who, "repudiating creeds and rejecting articles, are yet sworn supporters of ecclesiastical establishments." Of this party, whom Mr. Disraeli severely denounced, he observed that a common characteristic of all their writings is that their learning is always second-hand, and that in all their labours there is nothing new. He does not believe that a religious school founded upon criticism can succeed. Scepticism contributed largely indeed to the French Revolution. But "when the turbulence was over, when the shout of triumph and the wail of agony were alike still, when, as it were, the waters disappeared, the sacred heights of Sinai and of Calvary were again revealed, and amid the wreck of thrones and

tribunals, of extinct nations and abolished laws, mankind bowed again before the Divine truths that had by Omnipotent Power, in His infallible wisdom, been intrusted to the custody and promulgation of a chosen people."

Mr. Disraeli's passion for artifice and intrigue is so strong that he invariably lets "his drift look through his bad performance." He wishes to use the Church as a lever of political party. It is the only remaining dodge that, in his view, offers him a chance. By the aid of ecclesiastical monopoly he seeks to force his way to the Treasury Bench. But then his craft is so excessive that he cannot obliterate the traces of it. Look at his Church "policy," and it will be seen at a glance that it has been framed with a view to present a tempting bait to every coterie in the Establishment which has taken charge of any nostrum for giving it greater weight. Look at his description of Church parties, and you will find that he praises just what the majority of the clergy, ritualists and evangelicals, most desire—namely, the sinking before the public of their mutual differences, as if they were unimportant, and the upholding in their integrity the creeds and articles to which they have both subscribed—and he assails with great impetuosity and no little skill the small minority in the Church whose freedom of criticism so completely paralyses the force of the majority. The whole thing is much too cleverly managed. Every one sees it to be the special pleading of a political partisan, the intended effect of which is to be the utter defeat of Liberalism at the next General Election. The Church, as we long since anticipated, is to be taken to the hustings, and the Establishment which assumes to be the national organisation of religion is hereafter to become the rallying point of the Conservative party. For ourselves, and for the ultimate triumph of our principles, we could desire nothing better.

## ECCLIASTICAL NOTES.

We find, from the *Churchman* newspaper, that there was a second meeting of the Cambridge Church Defence Association last week. What was the object of this meeting we cannot tell. Possibly it was thought that the speakers at the first had neglected the main subject, and instead of defending the Church, had let it down, but as softly as possible, and with the smallest injury to its claims and its pretensions. At the second meeting, Archdeacon Emery was the principal speaker. His first remark was that if the wants of the people are to be supplied by the National Church, there must be unity and combined action amongst its members. Unity and combined action! Unity between High-Churchmen and Low-Churchmen, between Phillpott and Bickersteth, between the *Guardian* and *Record*, or, as the *National Review* of this month expresses it, the High-Church rhinoceros and the Low-Church hyena. Knowing as we do the types of the two parties, and having at this moment Mr. Disraeli's Oxford speech before us, in which that pious champion of the Church excommunicates with lay anathemas, Frederick Maurice, Thomas Hughes, Llewellyn Davies, and even, as we read, the Bishops both of Hereford and of Gloucester and Bristol, we come to two conclusions which Archdeacon Emery will view with sorrow—first, that there can be no unity in the Church; and secondly, that therefore, according to his own statement of the problem, the wants of the people will never be supplied by the Establishment.

Another piquant sentence we must cull from the Archdeacon's address. He says that "however much we may acknowledge the good that earnest-minded Dissenters may do, and much as we may thank them for it, they cannot cope with the evil; and that it is a sad fact that only two or three per



cent. of working men go to any place of worship whatever." Did ever an Archdeacon utter a more shameful condemnation of the Church? We have hitherto been told that the Church is the "poor man's Church," and that without an Establishment the more destitute classes would be deprived of the privileges of religion; but an Archdeacon, who, as a "bishop's eye," ought to know all about the matter, now comes forward to state that, taking Dissenting places of worship into the account, only two or three per cent. of working men go to any place of worship whatever. The question therefore occurs, which party contributes most toward the means of worship of the poor? The theory of Churchmen was explained a few years ago by Archdeacon Law, of Welle, when he said, "There is not a happier theme than the open Church, the stated services, the contiguous school, the pastor's house, the constant presence of the spiritual guide, ever pointing to heaven, and preceding the way. This system is the golden link between English hearts and English homes. Here is the poor man's just inheritance. Our sons of toil, hardly earning their daily bread, hold a treasure beyond price—their own dear Church, their liturgy, and their pastor. Their low estate is gilded by a hallowed birthright—the house of God, with its accompaniments of holy services and holy men, to serve them for Christ's sake."

This, it must be acknowledged, is an extremely pretty picture; but it unfortunately happens that it is not a picture of any scene in England. Certainly not in the large towns, where, as the Census of Religion proves, the greater part of the free religious accommodation for the poor is provided by the Nonconformist churches. Apart, however, from this fact, which no rhetorical language can gainsay, there is the confession that the Establishment not merely does not, but cannot, supply the means of religious worship to the people. This has been remarked by the Bishop of Ripon, who says that when you find parishes containing populations numbering not hundreds, not thousands, but tens of thousands, and when you find, unhappily, that in these parishes there are only two or three clergymen, and that these clergymen possess scarcely an income sufficient to provide themselves and families with the mere necessities of life, it is idle to suppose that the Church of England is fulfilling her duty in these parishes.

Well, but surely she is fulfilling her duty in the agricultural districts? So we are told, and we are also told that, but for the Church, the flame of religion would die out in the country parishes. The question occurs, what religion, and what kind of religion? Some three years ago the Rev. J. C. Ryle, who ought to be an authority on such questions, expressed some very decisive opinions on this matter. He said that he believed that Dissenters were kept from the Church, in nineteen cases out of twenty, by the simple fact that they could not obtain in their own parish churches what was necessary for the soul's salvation. They hear, he said, from the Church pulpit Popish teaching, or they hear wretched productions which cannot inspire them with any confidence in the preacher, and they go home weary, sleepy, disgusted.

This will sufficiently answer Archdeacon Emery. "Nineteen cases out of twenty!" This is a larger proportion than that named at the Home Mission Conference on Wednesday last. At this Conference the Rev. J. H. Wilson stated, from evidence collected, but which really hardly needed fresh collection, so well are the facts known, that ignorance, superstition, and sensualism are still alarmingly prevalent in the country districts. The Secretary of the Home Missionary Society says that in not a few parishes the only religious teaching provided for the people is as poisonous as Romanism itself; while in others, "a dry, lifeless formalism, scarcely less obtuse, is overlaying the conscience, and rendering still more inaccessible to saving conviction the soul dead in trespasses and sins." He adds that there is painful evidence of the general spread of error and superstition in these districts. The Rev. Robert Hamilton went even further. He stated that while there were 318 parishes in the county of Sussex, there were, in the judgment of the very widest charity, only seventy clergymen who preached the Gospel. These facts are an apt commentary on the assertion that religion would die if the State support of the Establishment were withdrawn. What care the poor for such service or for such ministry? Do they not all "lay their legs up and think of nothing"? If they do, they do the best thing that, under the circumstances, they could possibly dream of doing.

These latter facts are drawn from the report of the meeting of the Home Missionary Society, which will be found in another column. We commend it to the

notice of all Christian readers. There can be no doubt, whatever, that the ordinary and conventional modes of Christian worship and evangelisation are not so successful as they are assumed to be. The Christian Church is not gaining upon the world, but the world is rather gaining upon the Church. In this state, it is refreshing to know that there are men who are willing to throw aside all conventionalisms and send out to preach the Gospel any fitting person who may be ready to go. The Evangelistic agency is more than right, it is necessary. We notice that two objections were made to it, or rather to the Evangelists; one, that many of them ultimately became pastors, and the other that they took upon themselves to administer "the sacraments." To what is Nonconformity coming, that any man can express such objections, and be listened to? Have Evangelists no right to become pastors? If they have not, who deprived them of that right? and who, with any spiritual authority, out of the Romish or the Established Church, says that they are not qualified to administer the sacrament? Who qualified the objectors to them? It is difficult to speak of such objections with a calm temper. We only hope that priestism is not growing with the adoption of "M. B." waistcoats and Catholic-cut coats.

The clergy cannot yet accept the ruling of the Privy Council with respect to National schools. A new case has just occurred, the particulars of which, from their typical character, are worth detailing. At Ystradfydwg (pronounce the name if you can, dear reader!) there lives the Rev. W. Morgan, Episcopal clergyman. There also reside in the parish many hundred men and boys employed in collieries. Two-thirds of the population are Nonconformists, and there is no State-assisted day-school. It occurred, under such circumstances, to the Rev. W. Morgan to apply to the Privy Council Committee for a grant in aid of the erection of a school which two-thirds of the population would not attend. The Committee replied that they would be glad to see the district provided with a suitable school, and they enclosed a draft trust-deed, which they considered would meet the wants of the locality. But it contained an unfortunate "Conscience Clause," expressed as follows:—

And it is hereby declared that the instruction at the said school shall comprise at least the following branches of school learning, namely,—reading, writing, arithmetic, geography, Scripture history, and (in the case of girls) needlework; and it is hereby further declared that it shall be a fundamental regulation and practice of the said school that the Bible be read daily therein, and that no child shall be required to learn any Catechism or other religious formula, or to attend any Sunday-school or place of worship to which respectively his or her parent, or other person having the custody of such child, shall, on religious grounds, object, but the selection of such Sunday-school and place of worship shall in all cases be left to the free choice of such parent or person without the child's incurring thereby any loss of the benefits and privileges of the school, the trusts whereof are hereby declared.

The clerical objections to this scheme are thus stated:—

1. The school is to be open to the inspection of any of her Majesty's inspectors, and not exclusively to the inspectors for Church schools, appointed under the Minute of August 10, 1840.
2. The right of the parochial clergyman to superintend the moral and religious instruction is not recognised.
3. The parochial clergyman is not, *ex officio*, a member of the committee of management.
4. No religious qualification is necessary for members to serve on the committee.
5. The teachers may be of any, or no, religious persuasion.
6. The so-called Conscience Clause is inserted, leaving it optional with their parents whether their children shall learn any religious doctrines, or attend any place of worship on Sunday.
7. The use of the schoolroom as a Sunday-school is not recognised.

And this occurs in a country parish where the Church has not a third of the population! The *John Bull* says, "Comment is unnecessary." And so say we.

The Court of Final Appeal question has already reached that height of respectability which is indicated by a formal correspondence in the *Times*. "A Berkshire Incumbent" has addressed to that journal an elaborate review of the present law of the Church, and of the arguments in favour of a reform. The sum of his objection is contained in the opinion that it would be a very evil day for the Church of England if the constitution of the Final Court of Appeal were to be so altered as to give the preponderance in its councils to ecclesiastics. Mr. Keble has replied in fifteen lines to this letter; but when Mr. Keble talks of an "Œumenical Council" as a final appeal on theological questions, we all feel that though he may not have lost his heart, he has certainly lost his head. Fancy a council of all Christendom to decide whether Mr. Gorham was right or wrong in his opinion, and the English State and people submitting to the judgment of such a Council!

The *Record* views with great distrust all such schemes. In its number of Monday last it admits a

letter from an influential correspondent calling attention to the dangers of the Church. These, it appears, lie in the direction of a reformation of Convocation, an alteration of the Court of Appeal, the proposal for Suffragan Bishops, &c. All these are considered to be, as no doubt they are, indications of a "crushing onslaught" of High-Churchmen on "their Evangelical opponents." The writer of this ominous letter looks forward to the time, if any of these measures should be carried, when the "spirit of Archbishop Laud" will be revived; when, "if the country succumb, we shall live under a priestly tyranny"; and when, as a reaction, it will "go hard with the Church Establishment itself." We do not know what the Evangelicals intend to do, but we, we need not say, do not intend to submit. We are "free born." The *Record* and its party will, we have no doubt, most mightily protest, and quietly give in. The "Essays and Reviews" escapade is too fresh in our memories for us to think much of Evangelical Church indignation.

#### MR. DISRAELI ON CHURCH POLICY.

The annual meeting of the Society for Increasing the Endowment of Small Livings in the Diocese of Oxford, was held on Friday afternoon in the Sheldonian Theatre at Oxford. The Bishop of Oxford took the chair, and among the friends of the society present were—Lord Barrington, Mr. Disraeli, M.P., Mr. Cardwell, M.P., Mr. Walter, M.P., Mr. Hubbard, M.P., Colonel North, M.P., Mr. B. Hope, Mr. Barnett, the Vice Chancellor (Dr. Lightfoot), and other leading members of the University. The theatre was as crowded as at one of the great Commemorations, and the galleries were filled with undergraduates, who gave Mr. Disraeli a most enthusiastic reception.

The CHAIRMAN, in the course of his opening remarks, said that if, in the three counties which made up that diocese, the gross amount of all the endowments were divided among all the incumbents, it would only give 270*l.* to each; and what was that to support a clergyman of the Church of England in a manner in which he was expected to live, and in which the gentlemen of England would live? Was it possible to suppose that fathers—because it was there where the question came in—could educate promising sons in the rank of English gentlemen for the Church as the profession by which they were to live, unless something was done to mend the payments to English clergymen? The gains of the law and every other liberal profession every day became greater to the successful; while in that which so eminently characterised England—mercantile enterprise—the gains were such as their forefathers would have deemed fabulous. The consequence would be to draw away the classes which had hitherto supplied ministers to the Church, and there would be a tendency to a lower tone in social life, and in the education, which in England followed that social life, of those who were to become ministers of the Church in future. In that diocese they had 70 livings under 250*l.*, 77 under 200*l.*, 110 under 150*l.*, and 72 under 100*l.*; some of them under 50*l.*

MR. WALTER, M.P., and MR. CARDWELL, M.P., subsequently moved resolutions, confining themselves strictly to the objects of the meeting.

MR. DISRAELI, who was very much cheered, said that such institutions as those under consideration had received comparatively little support because they were novel, and because the Church had been going through a transition process—a quiet revolution—in its relations to the State. Some forty years ago they imported into the Constitution the principle of religious liberty. The Legislature, therefore, no longer represented the Church, and many of the best friends of the Establishment thought there should be a dissolution of Church and State. There was thus division and perplexity in the Church, and paralysis thrown over the united action of Churchmen. Mr. Disraeli then proceeded to make some very curious statements:—

This remarkable circumstance, however, happened—which, indeed, in matters of this character and importance, has happened before in this country—that the question of Church and State has been so discussed by the nation generally, it has been so deliberated upon, so considered and pondered over that it has arrived at a result which may not be so logical as the result of the anti-Church party or of our alarmed friends, but is a solution, like all solutions of great questions in England, essentially practical—for the country has come to a determination that the union between Church and State is perfectly consistent with the existence and complete development of the principle of religious liberty. (Cheers.) All the points which were argued during this period of transition to which I have referred have been considered and solved by the country. The general opinion of the country has considered that if you terminate the connection between Church and State, it was not probable, for example, that in this age and country, an *imperium in imperio* would be tolerated by the State. They saw that it was most improbable that if the alliance was terminated she would be allowed to remain in possession of her considerable property and great privileges. They knew very well that the Government of the country, seeing the importance of the religious principle as one of the elements for governing mankind, would not allow it to run waste and wild in society. They knew what had happened in other countries where the alliance between Church and State has been terminated, or where churches have been confiscated and plundered,—namely, that the process in



which ministers of all religions would be silenced by the State would take place, and there was a general feeling in this country that if that did occur, there would be something besides religious truth that would be endangered—that is, political liberty would be imperilled. The country after years of discussion of this question arrived at a practical conclusion. Then there was another point. It had been held that it was impossible that the Church could exist in this country long in consequence of the great spread of Dissent; but, during this period of transition, we fell upon a statistical age. Statistics were studied by the nation, and they discovered that there had not been a spread of Dissent, that, on the contrary, Dissent has diminished—I mean true religious Dissent—that the descendants of the Puritan families, of whom I shall always speak with that respect which their high qualities and historical character deserve—(cheers)—had almost all merged in the Church itself, and that, in fact, there was no reason for supposing that the Church could not be maintained in its original and constitutional position. Well, then, there was another very important point which occupied the attention of the country, and that was the question which was placed so prominently by the anti-Church party before the country generally—the contrast between the state of the Church and the millions of the population who had either escaped its influence or certainly were not in communion with it. Well, but the result of deliberating over that startling state of affairs was that the country came to a conclusion exactly the reverse of that which the opponents of the Church wished to instil into the public mind. They knew the religious character of the people in England, they argued that if there are millions not in communion with the National Church because they have never had the opportunity, it is a duty to provide a machinery, and to support the machinery to deal with this population and instruct them in those great truths which they have hitherto neglected. Therefore, it has happened that the country—in a manner which may not be logical, but which is essentially practical—has solved the whole question. And while the anti-Church party and a considerable and most respectable section of the Churchmen were prepared to promote the alliance between Church and State, the period of transition passed, because the nation had come to the determination that the union between Church and State should be supported. (Cheers.) I take this to be the truth that they arrived at after many years' discussion, as is the custom in England when great principles of policy are at stake, and that, I believe, is the secret reason and the real cause of the change which took place in Parliament three years ago upon the subject of Church-rates. (Cheers.) The subject of Church-rates is a matter in itself, no doubt, of great importance; but when we consider that in the Parliament which had abolished them by a large majority there was in the course of a very few years a majority in their favour, it can only be accounted for by the fact that the country had determined to support the union between Church and State—(cheers)—had determined that that connection should not be changed, and that, practically, its establishment was consistent with the full development of religious liberty.

The country, then, having resolved that the nationality of the Church should not be abdicated, the Church must assert its nationality. Some time ago he had suggested five modes by which that might be done—to assert her position in respect to education; her claim to a moderate extension of the episcopate; co-operation between the laity and clergy in ecclesiastical matters, to get rid of the idea that the Church was an ecclesiastical corporation; to maintain the rights and duties of Churchmen which exist in our parochial system; and lastly to support their diocesan institutions. Such measures would, he thinks, add amazingly to the efficiency of the Church. There were three further points worthy of attention.

The first is that we should favour in every possible manner the formation of Convocation on a broader basis, and with a fuller representation of the parochial clergy. (Cheers.) It is not necessary now, nor would it be convenient, to enter into details on this subject. I would just intimate that if the two provinces were united the basis would be much broader; and at this moment in the province of York the parochial clergy are more fully represented than in the province of Canterbury. There is something, I think, ridiculous in the fact that the diocese of London, for example, with 1,000 clergy, is only represented in Convocation by two parochial clergymen. (Hear, hear.)

The next measure I hope we shall induce my right hon. friend (Mr. Cardwell) to undertake, and that is to place the relations of the colonial Church—which, remember, is not an Established Church—in a more satisfactory condition than they are at present. (Cheers.)

And the last measure, which in my own mind is paramount, is the formation of some tribunal of last appeal in spiritual matters—(loud cheers)—which it appears to me the circumstances of the day imperatively demand. I know the difficulty—I know the delicacy—of that question, but still I am apt to believe, after giving it that consideration which its importance deserves, that these difficulties may be overcome, and that the most delicate circumstances connected with it may be treated in a happy manner. I do believe that with that due and necessary and full consideration for the principle of the Royal supremacy which I trust may never be lost sight of for an instant, it is possible to reconcile the requirements of the State with the conscience of the Church. (Cheers.)

These eight measures formed a complete Church policy—(cheers)—which, if obtained, would place the Church "in a position of just influence and salutary power which it had not for a long time filled and occupied." But we must admit that there was not as yet the requisite co-operation in the Church. The case, however, was now changed, and different arguments were now used for not supporting such societies as that now before them. No one now accused the Church of apathy, or of not possessing influence, of wanting power or intelligence; but it was said the Church was still doomed; the Church must still fall; it was still in as great danger as ever, and that danger came not from anti-Church parties, but from its own intestine condition, and the parties that

existed in its own bosom. Parties in the Church had always existed. Party was organised opinion, and as long as the nature of man was of that various and varying character which they all know it was, so long would there be various and varying modes by which it would express itself, or would consult on religious matters.

There are some who are sustained by symbolic ceremonies, and feel that their zeal is only adequately sustained by an ecclesiastical arrangement of that character. (Cheers and laughter.) There are others that can only be sustained by the ecstasy of spiritual enthusiasm, but as long as those who counsel or pursue these modes meet on the common platform of true sound Church principles—and I hold that the characteristic of the Church to be the sacred depository of Divine truth is a very broad principle—I don't think that such a course of conduct is to be regretted; but, on the whole, I have no doubt it has been extremely advantageous to the country and to the Church, and I believe that the two great parties in the Church have effected as great advantages in the Church as the two great parties in the Constitution have for public liberty and the good government of the country. (Cheers.) But there is another party to which I must for a moment refer, because, no doubt, the influence of that party upon the cordial co-operation of Churchmen, by which alone those societies can be effectively supported, is very great, and I cannot say it is advantageous. This party is not founded on any principle of authority, upon which all Church parties hitherto in this country and in all countries to some degree and in different degrees have been founded, and always will be founded; but it is founded upon a very singular principle. It is founded on a principle of criticism. Now, doubt is an element of criticism, and the tendency of all criticism is necessarily sceptical. I use the epithet in a philosophical, not in a popular or odious sense. It is quite possible, I can understand, that a party founded on the principles of criticism may arrive at conclusions which we may think monstrous. They may, for example, reject inspiration as a principle and miracle as a practice. It is possible, and I think it quite logical, that, having arrived at this conclusion, they should repudiate creeds and reject articles of faith, because creeds and articles of faith could not exist and cannot be sustained without acknowledging the principle of inspiration and the practice of miracles. All that I admit; but what I don't understand, and what I wish to draw the attention of this assembly and the country to, is that, having arrived conscientiously at this conclusion, such a party, with their opinions, repudiating creeds and rejecting articles, they do not carry out their principles to their legitimate conclusion; but repudiating creeds and rejecting articles, they are still sworn supporters of ecclesiastical Establishments. (Cheers and a laugh.) Fervent upholders of dignitaries of the Church—even of rectors, vicars, and curates. This is a matter of most serious importance not merely for us to consider as Churchmen, but for the country generally. The right hon. gentleman proceeded to remark that it might be of no importance if this were not an age of faith, but so far from its being an age of scepticism the characteristic of the present age was craving credulity, which would engender the most monstrous beliefs if a powerful Church had no distinctive creeds. The great principle of political economy will be observed. Where there is a great demand there will be a proportionate supply; and commencing, as the new school may, by rejecting the principle of inspiration, it will end by every priest being a prophet; and beginning as they do by repudiating the practice of miracles, before long, rest assured we shall be living in a flattering scene of spiritual phantasmagoria. (Cheers and laughter.) There are no tenets, however extravagant, and no practices, however objectionable, which will not in time develop, under such a state of affairs, opinions the most absurd, and ceremonies the most revolting.

Qualia demens  
Ægyptus portenta colat.

perhaps to be followed by the incantation of Canidia and the Corybantian howl. (Great cheering and laughter.) But consider the country in which this may take place. Dangerous in all countries, it would be yet more dangerous in England. Our empire is now unrivalled for its extent; but the base—the material base—of that empire is by means equal to the colossal superstructure. It is not our iron ships. It is not our celebrated regiments. It is not these things which have created, or indeed really maintain our empire. It is the character of the people. (Much applause.) And I want to know where the famous character of the English people will be, if they are to be influenced and guided by a Church of immense talent and great wealth and power without any distinctive creed. (Hear, hear.) You have in this country accumulated wealth that probably never has been equalled, and probably it will still increase. You have a luxury that will some day probably rival even your wealth; and the union of such circumstances with a Church without a distinctive creed will lead, I believe, to dissoluteness of manners and of morals that has been seldom equalled in the history of man, but which furnishes the tombs of empires. (Cheers.)

Having stated parenthetically that he had always opposed the relaxation of subscriptions and formularies, on the principle that they were the security of the laity against the clergy, he proceeded to express his conviction that the party he had been describing would fail, for two reasons.

In the first place, he said, having examined all their writings, I believe without an exception, whether they consist of fascinating eloquence, diversified learning, and picturesque sensibility—(cheers and a laugh)—I speak seriously what I feel—all these exercised, too, by one honoured in this great University, and whom to know is to admire and regard—or whether I find them in the cruder conclusions of prelates who appear to me to have commenced their theological studies after they grasped the crossier—(cheers and a laugh)—and who introduced to society their obsolete discoveries with the startling wonder and the frank ingenuousness of their own savages—(much laughter)—or whether I read the lucubrations of nebulous professors—(a laugh)—who appear in their style to have revived chaos—(much laughter)—and who if they could only succeed in obtaining a perpetual study of their writings, would go far to realise that eternity of punishment which they object to

—(continued laughter)—or lastly, whether it be the provincial arrogance and precipitate self-complacency which flash and glare in an essay or review—(loud cheers and laughter)—I find this common characteristic of all their writings, that their learning is always second-hand. (Cheers.) Original investigation invigorates the intellect, but when a man of brilliant imagination has to deal with a vast quantity of facts that have been furnished by the labours of others, he is tempted to generalise with a fatal facility, and often arrives at conclusions which in time he not only repudiates, but often has to refute. (Cheers.) And, in the second place, when I examine those who have been the masters of the new school, men who undoubtedly have gone through the process of original research, I have indeed found their equals for learning and perseverance and earnest assiduity, for many generations in the great scholars of Germany, and I find in the labours of the new school that there is really nothing new. (Cheers.)

The right hon. gentleman then adverted to the labours of those who had brought about the French Revolution, labours much more menacing than those of the new school, but what happened? When the turbulence was over, when the shout of triumph and the wail of agony were alike still, when, as it were, the waters had disappeared, the sacred heights of Sinai and of Calvary were again revealed, and, amid the wreck of thrones and tribunals of extinct nations and abolished laws, mankind bowed again before the Divine truths that had been by Omnipotent Power in His infallible wisdom entrusted to the custody and promulgation of a chosen people. (Loud cheers.) He could not, therefore, believe the views of the new school would succeed. (Cheers.) The right hon. gentleman adverted to one more question before he sat down—the scientific one of the origin of species, which he treated as a question whether man was an ape or an angel, saying he was on the side of the angels. He repudiated with abhorrence these newfangled theories.

The Church taught them that man was made in the image of the Creator. When, therefore, we are told that the teaching of the Church is not consistent with the discoveries of science, and that in this the inferiority of the Church is shown, I totally deny the proposition. I say that the scientific teaching of the Church upon the most important of all subjects is, in fact, infinitely superior to anything that has been brought forward by any of these new discoverers. In fact, society must decide between these and the acceptance of that Divine truth of which the Church is the guardian, and on which all sound, sensible, coherent legislation depends—the only security for civilisation, and the only guarantee of real progress. (Loud cheers.)

#### THE PRESS ON MR. DISRAELI'S SPEECH.

(From the Times.)

Between the historian and the theologian the statesman modestly and quietly insinuates himself. The Church,—the Church of all times, which has survived inquiry, revolutions, governments, nations and laws—may still ask the aid of wise and friendly hands. The Church and State are here one body still, in Mr. Disraeli's conception. He enumerates five points in which they ought to repair and extend this unity of being and action: the position of the Church at the head of education, the increase of the episcopate, the assistance of the laity in matters not strictly spiritual, the integrity of our parochial usages, and the development of diocesan institutions. Upon Church-rates he says all that could be wished short of their restoration where actually obsolete. He even approaches the awful question of the "final appeal" in doctrinal causes. On this point it is impossible not to remember that whatever difficulties Mr. Disraeli may create for a Conservative Government, they will fall more directly to its law officers, who, under the circumstances, will have to take care of themselves. They will certainly take care that the final appeal remains in the hands of lawyers, and is conducted in strict accordance with the maxims and traditions of law. Mr. Disraeli may therefore promise what he pleases on this point with perfect impunity. His promise simply amounts to a very cheap encouragement of the suspicion loudly expressed by some of his hearers, that the existing court of final appeal is positively hostile to creeds and articles, and favourable to the errors charged on the writers in question. We would rather not be in the position of a statesman bound by virtue of old pledges to create a tribunal which shall do the work so effectually as to satisfy everybody in these matters.

Indeed, for anything within the power of a Conservative Government, the Church of England may as well make up its mind to jog on with its existing prerogatives. It may do a great deal for itself, but little can be done for it. We are sending hundreds of thousands to the colonies, and these the State must leave to shift for themselves. Both in Australia and North America our fellow-subjects are calling out for more clergy, who must be maintained by voluntary means, who must make their own arrangements with their flocks, and live without hope of a Disraeli to give them a word or even a smile. Any clergyman of moderate ability, respectable character, and good health, can make pretty sure of 300l. a-year in our Australian colonies or New Zealand. Is the Church to be torn into factions at home and made the sport of politicians,—is it to be involved in parochial quarrels, and presented everywhere in the invidious light of a litigant and a beggar, in order to obtain for young gentlemen and scholars an income they can easily get abroad, if income is their object? On the whole, with much admiration for Mr. Disraeli's splendid advocacy, and with the admission that his remarks upon the great controversies of the day deserve to be read, and read again, we are disposed to think that the Church had better turn its attention to its spiritual duties, and desist from ambitious aspirations for the improvement of its secular position. The Bishop of Oxford describes, in a few touches, the gentleman descending from his rank to take charge of a parish, and thenceforth having no other thought than to raise it to his own level. That is the spirit in which every man should take a pastoral charge of whatever kind; and whoever can persuade the clergy generally to follow this advice, and carry out this ideal, will do them much more good than if he had doubled their incomes, restored their Church-



rates, and given them a court of "Final Appeal," on the most improved clerical model.

(From the *Daily News*.)

It is the fate of this clever man to be always outwitting himself. He has placed the exclusive privileges with which the Church is invested in the most invidious light he could have chosen—a service for which Churchmen owe him no thanks, and by which he will get no corresponding advantage for his party. His theory that the nationality of the Church depends not on its endowment by the State, but on its right to exact tribute from other denominations, leads straight to the practice of Mr. Henry Hoare, who boasts at Church Congresses how many Dissenters he has clapped into prison. The members of the Free Churches have not concealed the dissatisfaction they have felt of late with the treatment they got from a Government professing to be Liberal, and a policy has been announced, and indeed adopted, of leaving Whig and Tory to settle their differences at the poll without the aid of Nonconformist voters. The tendency of Mr. Disraeli's speech will be to make these malcontents think that King Log is as good as King Stork, and its probable effect to give to Lord Palmerston enough votes to carry a dozen doubtful elections.

(From the *Morning Star*.)

We gather from the speech two grand results. First that Mr. Disraeli thinks religion is in great danger—in which case it is very generous of him to come forward and protect it against its enemies; and next that he thinks religion is in no danger whatever, in which case it is equally generous of him to spend so much energy for nothing. We think he is a little mistaken in supposing that the country has so absolutely made up its mind on insisting that the Church shall continue to levy Church-rates, whether it likes or not. We cannot recall to mind any instance of any politician, except Mr. Disraeli himself, who, addressing himself to this subject, has not lately acknowledged that the Church-rate question requires some satisfactory settlement. Indeed, some such phrase as this latter has become a sort of parrot utterance lately in the mouths of all the candidates who address a constituency even from the political platform which Mr. Disraeli himself usually occupies. Nor do we consider the process by which Mr. Disraeli arrives at the conclusion that a complete revolution has taken place in the mind of the country on this subject absolutely conclusive. There was a majority in Parliament for the one side on one occasion, and for the other side on another. This very condition of the Parliamentary mind—not the mind of the people—is in itself the reason why men on Mr. Disraeli's side of the House have come to the conclusion that the best thing they can do is to offer a compromise. Mr. Disraeli seems to believe that on the maintenance of Church-rates depends the maintenance of the Church and of religion. We may therefore understand his fury against Church-rate abolitionists; but we cannot understand his alarm, inasmuch as he himself maintains that the country has revolutionized its opinion on the subject. It seems to us quite clear that Mr. Disraeli has himself little confidence in the reality of that revolution of opinion which he so emphatically asserts.

(From the *Daily Telegraph*.)

He (Mr. Disraeli) laid down anew the five points of a Church Charter he first gave for three years ago, to which he now appended three more. The five points may be briefly told. The Church is to keep its "legal" and "legitimate" position "with reference to education"; we are to have "more bishops"; the laity is to co-operate with the clergy; the parochial rights and duties of Churchmen are to be maintained; and diocesan societies ought to be supported. The three new points are—fuller representation of the parochial clergy in Convocation; regulation of the Colonial Church; and, finally, the formation of some tribunal of last appeal in spiritual matters. Utterers of base coin have a trick of passing a bad shilling between two good ones; and Mr. Disraeli sandwiches between sensible suggestions some of his very worst thoughts. We see no objection to more bishops; but why should Mr. Disraeli disclaim "a wide extension"? Surely the most primitive mediævalist does not wish to bring back the old time "when wild in woods the noble bishop ran." We all desire to see our episcopal friends, like our advertising housekeepers, "thoroughly domesticated." The co-operation of the laity with the clergy, fuller rights for parish priests, aid to diocesan societies, are other items of policy from which few will dissent; but these four most harmless ideas are linked with a programme that bears the stamp of the very worst Toryism—a stamp that not even Mr. Disraeli's rhetoric can glaze away. What is meant by the Church's keeping its "legal and legitimate position with reference to education"? The obvious intent is that every parish shall be a battle-field between Churchmen and Dissenters—each setting up sectarian schools, where children shall be taught to love their Maker, but not to love their neighbours of the opposite creed; and that hundreds of thousands of children shall go untaught, because the Church party is too bitter in its temper and too strong in power to permit any unexclusive scheme of national education, based on Christianity, without reference to the dogmas of sect. Next "the parochial rights and duties of Churchmen are to be maintained." When a Dissenting father—regarded by the parson as a Churchman who ought to pay his rates—asks for leave to bury his child in the parish burial-ground, he is refused by the rector. That is the way Tories understand parochial rights. When the wisest statesmen of England and the truest friends of religion wish to relieve conscientious non-Churchmen from payments for Church purposes, Mr. Disraeli unfurls the banner of No Compromise, and his follower, Mr. Hoare, puts non-paying Dissenters into gaol. Thus parochial duties are enforced. But Mr. Disraeli's courage can face even this awkward fact. He explains that the party who finally rejected the abolition of Church-rates wished to show that they were inspired by two noble ideas—one a love of the union between Church and State, and the other a conviction that the union was "consistent with the full development of religious liberty." They certainly took an odd way of proving the latter fact, for possibly a benighted Dissenter meditating in gaol would never suppose that "religious liberty" was exemplified by his imprisonment, or by a State Church existing on the support of involuntary contributions. Mr. Disraeli's next point of ecclesiastical Toryism is the regulation of the Colonial Church—a suggestion that bodes no fair play for the Bishop of Natal; but his last and greatest point is his demand for a new tribunal in matters of spiritual appeal. It is not

alone a Disraelite demand. It is the wish of every bigot throughout the land. Because the recent decision of the Privy Council gives fair play to free thought—because it does not judge a man's words by the comprehensive hatred of fanatics—we have had for some time the new request that bishops alone shall decide doctrinal disputes. To work this out High and Low Church have united; old traditions and new trash have met together; ceremony and cant have fondly embraced; and Mr. Disraeli makes himself the mouthpiece of the sections that nothing but ill-will towards a common foe could bring under the same flag. Here, then, is the new Tory policy—ignorance perpetuated by the Church, Church rites denied by the clergy, and Church-rates collected by the bailiff.

#### THE LIBERATION SOCIETY.

MEETING AT BRISTOL.

Last Wednesday evening the annual meeting of the Bristol auxiliary to the society was held at the lecture-room in connection with King-street Chapel, Mr. T. Waterman presiding. There was a good attendance. Among those present were the Rev. D. Thomas, Rev. S. Hebditch, Rev. B. Nicholson, Rev. N. Haycroft, Rev. W. Cross, Mr. H. Cosham, Mr. W. D. Wills, Mr. H. O. Wills, Mr. J. H. Leonard, Mr. G. H. Leonard, Mr. J. Eyre, Mr. Herbert Thomas, Rev. R. E. May, Mr. S. Leonard, Rev. J. Edwards, Mr. E. S. Robinson. The Rev. J. J. Brown, of Birmingham, the Rev. G. W. Conder, of Manchester, and Mr. J. Carvell Williams, of London, attended as a deputation from the society.

The CHAIRMAN, in his opening remarks, vindicated the motives of those who were engaged in carrying on the society's work, and insisted that they would be disloyal to truth, and be wanting in their duty to their country, if they did not give utterance to their strong convictions.

The Rev. W. J. CROSS, one of the secretaries, read the treasurer's report, which showed that the receipts of the local committee had been 192*l*. 16*s*. 2*d*., being the largest sum it had received.

Mr. HANDEL COSHAM moved the first resolution, and in reference to the recent Church Congress at Bristol, said that from the beginning to the end, with one exception, there was not a single reference to the spiritual ends and aims of the Church of England. As far as laws and rates and bishops were concerned, there was abundance of talk; but the building itself was lost sight of. The only man that came out and spoke of spiritual truth was Father Ignatius.

The Rev. J. J. BROWN, one of the deputation, followed in a lengthened and forcible address. He said the principles of the Liberation Society had been pretty well ventilated by that time. They had been discussed by all classes of persons, and in well-nigh all possible forms; and they had even reached that serene region where lords spiritual and temporal congregated. For twenty years they had proclaimed their principles on the housetop, and through towns and villages in the land; and yet it would seem that only vague, dim, just audible whispers of the principles of the society had reached that region, so that they perceived the average duration it took an idea to travel from the depths they dwelt in to the heights the others dwelt in was between twenty and thirty years. The Lords had discovered their principles at last, it seemed, and the Liberation Society were not ashamed of them now they were understood. He reviewed efforts made in other countries to obtain freedom from State patronage in matters of religion, and he said let those who were inclined to be faint-hearted remember that the Liberation Society embraced all time and all the world. It was not for the Church of the past or of the present they were concerned. Churches had to be planted in continents which had hardly heard of Christ yet; and should all those things which had wronged us for centuries be transferred in those regions and planted there, and centuries spent in uprooting them again? Their society would bind the continent in one brotherhood, because all the sympathies of men were one. Let them remember that they owed to posterity what the past had given to them, and let them do all in their power to promote religious liberty, the right to worship God according to the dictates of their own consciences.

The Rev. G. W. CONDER referred at length to the present condition of the Church Establishment in England. He alluded to a recent speech of the Bishop of London, in Scotland, in which his lordship made a boast of the Church of England's greatest defect, viz., its inability to keep out men who were false to its teaching, by eulogizing the comprehensiveness of the Church. He pointed out how the Act of Uniformity had been a ridiculous failure—worm-eaten by time, and rent in many places by its own clergy. It had done nothing to draw this great nation into uniformity of Christian action; the offspring of a tyrannous age, it was as unable as the hands who drew its draft to effect this. He urged them to work in behalf of the society, for although the Church of England was moving in that direction, that must not stop their action; and when the time should come that their object was accomplished, they would rejoice—not because they had gained a victory, not because the age had practically proved them to be right, and their friends to be wrong, and not assuredly for the downfall of a foe,—but because the best of all accidents that could have happened had happened to a friend.

The Rev. N. HAYCROFT, in seconding the resolution moved by Mr. Conder, said it was obvious that all religious bodies should have the power of revising their creeds and their modes of worship if they thought fit; but no clergyman had a right to alter his creed, or the church services from one Lord's day to

another. All was done for them by Act of Parliament, and if all in the parish wished to do so, not the slightest alteration could be made in the services, nor even in that appointed for the burial of the dead. Every other body had its discipline; but by the admission of one of her own bishops, the Church of England had none. There was no way of deciding what was heresy—it was legal to hold one thing in the Church, and moral to hold a very different thing. The Church of England had been considering what it could do to increase its efficiency; and the only means the Rev. Samuel Walker, of Bristol, himself the leader of an Evangelical party in the Church, could devise to advance evangelical godliness, was that laymen in a district should subscribe together and buy the next presentation to a living that might be vacant. In opposition to those who were desirous to advance Christ's spiritual truth more fully in the Church, there was another class who would be glad to have their freedom, so that they might go over to their venerable mother of Rome. All parties in the land, and in the Church of England, were becoming more and more interested in the fact that the Church was entirely schismatic in her structure and in her principles; and among those principles which tended to her division he mentioned her objection to recognise any other order of religion than her own; her determination to uphold Church-rates; the fact that she held all the burial-grounds in all the country parishes in the land; and her opposition to all civil and religious liberty. What liberty the Dissenters now enjoyed had been wrested from the tight grasp of the clergy and the members of the Church. And as in the past so in the future. They would get nothing from the Church but what was extorted from her by the voice of the great majority of the English people, and, blessed be God! the voice of this majority was on the side of civil and religious liberty.

Mr. E. S. ROBINSON then proposed the appointment of the local committee for the year, which was seconded by Mr. CARVELL WILLIAMS, who said, that at so late an hour, and after the singularly able and expansive speeches to which the meeting had listened, he should think it unwise to detain it.

The meeting—one of the best yet held in the city—closed with a vote of thanks to the chairman.

The Tory papers at Bristol have, as is their wont on these occasions, opened a fire of leaders and letters on the society and its friends, their special purpose now being to damage the candidature of Sir Morton Peto, for his alleged complicity with the society. The *Bristol Mirror* says:—

There is every reason at the present moment for Churchmen to be active, energetic, and devoted. The Liberation Society are unceasing in their efforts and uncompromising in their policy. The exultant tone in which Mr. Haycroft spoke of the majority "on the side of civil and religious liberty" is the key to the course which would be adopted if the Dissenters and extreme Radicals could obtain unlimited power. There never was a country in which religion was more free than in England at the present day. . . . If there are national reasons why Churchmen should be alive to the operations of the Liberation Society, there are also considerations which should have an important influence upon local Churchmen. The chief speakers at the meeting of Wednesday evening, Messrs. Cosham and Haycroft, are active supporters of Sir Morton Peto, the Dissenting candidate for Bristol, and men who have signified that the wealthy contractor entirely meets their views. It may be said that the honourable baronet does not necessarily identify himself with the whole of the views of his supporters. We would, however, remind our readers that the Liberation Society recently issued a manifesto calling upon their supporters to make an adherence to the principles of the society *a sine qua non* in selecting their candidates for Parliamentary representation. How this instruction was carried out at Exeter election must be fresh in the public recollection, a body of Dissenters refusing to vote for Mr. Coleridge, the Liberal candidate, because he expressed his determination to support the maintenance of Church-rates, excluding Dissenters from the tax. Sir Morton Peto has not yet explained his views in reference to the Liberation Society. In the absence of any definite information, we may fairly assume that the honourable baronet is not an antagonist to the society, especially when he has the support of the most extreme Dissenters in our city. Churchmen should, therefore, not forget what will be the true character of the struggle at the next election, and should be prepared to defend their Church to the utmost.

#### CHURCH-RATES IN THE PARISHES.

COLCHESTER.

The week before last, vestry-meetings were held in two of the Colchester parishes for the purpose of raising funds for the repairs of the churches, and the maintenance of Divine worship. In All Saints' parish, the Rev. F. Curtis, who presided, said that there was a very strong feeling in the parish against Church-rates, the reasons for which he would not enter into; and, although he had not had any conversation with the churchwardens, he fancied, from the tenor of the notice, they intended to ask their fellow-parishioners fairly, cordially, and in a kind spirit, to assist them in doing what was right and honourable—not to evade the law, but to keep to the spirit of it as well as they could, without giving offence to anybody. The churchwardens did, accordingly, propose—

That the necessary expenses of the church, and for the performance of its duties for the year ensuing, be raised by voluntary contributions or rate.

One of them, Dr. Bree, said:—"Although the churchwardens felt that they might have gained a majority if they had gone to the poll, it would not, have been a majority satisfactory to his mind, and, therefore, he did not think they were justified in



keeping up these contests." The other added that he was for peace and goodwill, and he thought if the Church party to a certain extent yielded to the feelings of those who differed from them on religious subjects, they would not be stepping very far out of the right way. The resolution for a voluntary rate was carried unanimously, a vote of thanks passed to the rev. chairman, and the meeting ended most pleasantly.

At St. Peter's vestry a very different scene was enacted. There the vicar and the churchwardens were resolved to make a rate, and, if possible, to make it legally. There was a numerous attendance of ratepayers. First of all the list of persons excused from paying the previous rate was called for. Amongst the names of those excused because the rate was "irrecoverable from them without undue expense," were the Rev. T. W. Davids, W. W. Hawkins and Co. (Water Works Company), J. Gardon-Rebow, Esq., and Co. (Public Hall), Messrs. Harvey, Ward, Cole, White, Harris, Brett, Bather, Francois, Culpeck, and many others, the total amounting to 22l. 16s. 6d. The estimate of expenses for the year ensuing was then read, amounting in all to 156l. Various items were objected to, and polls demanded, by Mr. Barnes, who led the opposition: but the rate party managed to get a resolution for a sixpenny rate before the meeting, before these had been disposed of. The Rev. T. W. Davids said he was there to enter his personal protest against the system of compulsion. He had every sentiment of good-will towards the clergyman of the parish. He knew that in that church they heard the glorious Gospel rung clearly, and that there were many good men who worshipped there; and he was quite sure there was no necessity to bring any principle of compulsion to bear upon them for the support of their church or their own loved clergyman. The amendment he had to propose, and he did it in all good faith—was

That before voting upon the proposal of a Church-rate, a canvass for voluntary subscriptions should be instituted in the parish; and that the meeting do adjourn for a month for that purpose.

The Chairman was exceedingly sorry to have to adopt such a course, but he must decline to put Mr. Davids' proposal, which he was instructed was not legal, and had nothing to do with the business of the meeting. Upon this decision, the opponents of the rate rose *en masse*, and all left the meeting, excepting Mr. Barnes and Mr. Blatch. The resolution for the rate was carried, the only person voting against it being Mr. Barnes. Whilst further discussion was going on, Mr. Barnes, the Rev. Mr. Davids, and Mr. Barber came into the room, and wished to withdraw their demand for polls, as they had already secured what they desired, should they be driven to litigation. After a deal of discussion, an honourable arrangement was come to that no one should vote, and that the poll would be only opened *pro forma*. The meeting closed with a vote of thanks to the chairman. The poll was kept open all day on Friday, but no person voted on either side. At four o'clock a number of parishioners attended, and the chairman (the Rev. H. Caddell), declared the rate carried.

The dissentients will act upon their belief of the illegality of the rate, and we observe in the *Essex Telegraph* an announcement that an Anti-Church-Rate Defence Fund for Colchester has been started within the last few days, and that nearly 1,000l. has already been subscribed.

**CHURCH-RATES AT SHALDON, DEVON.**—On the 18th inst., at a vestry-meeting, the chairman (the vicar of the parish) refused two amendments and finally a poll. The rate, of course, is illegal, as was one carried last year after a similar fashion.

**THE SHREWSBURY CHURCH-RATE CASE** will come before the Judicial Committee of the Privy Council on the 13th, and not before the Arches Court, as erroneously stated last week.

**MR. SPURGEON** has deliberately renounced the title of "Reverend," and it is stated that he no longer desires to be so addressed.

**THE COLENSO CASE.**—This case has been appointed to be heard before the Judicial Committee of the Privy Council on Monday, the 12th of December.

**MR. DISRAELI'S THEOLOGY.**—If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement? But the human mind cannot contemplate the idea that the most important deed of time could depend upon human will. The immolators were preordained, like the victim, and the holy race supplied both. Could that be a crime which secured for all mankind eternal joy? which vanquished Satan and opened the gates of Paradise? Such a tenet would sully and impugn the doctrine that is the foundation of our faith and hope. Men must not presume to sit in judgment on such an act; they must bow their heads in awe and astonishment and trembling gratitude.—*Disraeli's Life of Lord George Bentinck*.

**THE PROPOSED NEW COURT OF APPEAL.**—"A Berkshire Incumbent" wrote a very able letter to Wednesday's *Times* against the proposed final court of ecclesiastical appeal, for obtaining which an association is already founded. He asks whether the new court is to be competent to declare the faith of the Church on points on which her formularies do not speak, or do not speak distinctly, or only to construe what its faith is on those points on which it does speak distinctly. If the former, would there be any hope whatever of getting from amongst the bishops or ecclesiastics a court that would either agree in itself or command any respect in England? If the latter, what is the advantage expected in a

change from lay to spiritual judges?—and would there be half as much reason to expect impartiality from clergymen warmly attached to their own views, and quite unused to the rigid strictness of legal constructions, as from laymen who cannot feel the same warm partisanship, and have long been accustomed to construe legal formulae with due consistency and a due inclination to give the accused the benefit of a doubt."

**THE WESLEYANS AND THE STATE CHURCH.**—At the meeting of the Chapel-Building Fund in City-road, Dr. Waddy is reported by the *Watchman* as thus expressing himself:—"He should deeply regret their being driven into a position of active hostility and agitation, which, however justifiable it might be, would, in the first instance, be greatly prejudicial to the spirituality of their churches; and, for a time, the work of conversion would be hindered. But if their dead were to be insulted, and if people married by them were to be told that they were not married at all, and their children were illegitimate; if the consciences of their people were to be disturbed, and the sacred and hallowed relations of their families to be questioned; if the very cup of blessing which they held was to be poisoned by insinuations, and the sacraments and services in which they were engaged to be represented as of no authority and no grace and no power, then it might become necessary for them, at whatever amount of present risk, to take their stand and keep it!"

**THE GREEK CHAIR AT OXFORD.**—A Controversy has been going on about the endowment of the Regius Professorship of Greek at Oxford, which seems to open out an escape from the present injustice without convincing so impracticable a body of bigots as the majority of the Oxford Convocation. Christchurch, it seems, received lands from Henry VIII. to the amount of 2,000l. a-year in 1546, the King affixing a "memorandum" that the Dean and Chapter must covenant for themselves and their successors "with the aforesaid revenues to fulfil and perform the several articles underwritten according to the proportion there annexed,"—and the proportion annexed is an endowment of 40l. to each of the readers in Divinity, Hebrew, and Greek, and 6l. 13s. 4d. to each of eight minor canons. It is asserted that this memorandum in fact creates a trust, and a trust to pay not 40l., but the same proportion of the present income as 40l. is of 2,000l., i. e., a fiftieth part of the revenue of the lands with which the cathedral of Christchurch was then endowed. The minor canons no longer receive 6l. 13s. 4d., but a much larger income, and it is maintained that the Greek Professor should fare likewise. If the case as set forth proves valid, Christchurch will probably endow the professorship, and we shall hear no more of Professor Jowett's theological disqualifications for teaching Greek.—*Speculator*.

**BAPTIST IRISH SOCIETY.**—The Rev. C. J. Middle-ditch having received an invitation to the pastoral office from the church at Blockley, Worcestershire, and being inclined to comply with the request (says the *Freeman*), not only from preference for stated ministerial service, but also because the pressure of duties in the office of secretary had become too great for him to sustain with comfort, submitted the matter to the committee at their meeting on the first of November. A sub-committee was then appointed to confer with him thereon, in order to ascertain if any arrangement could be made by which to secure his continuance in office. After conference with the brethren so appointed, Mr. Middle-ditch still felt that, while most gratefully acknowledging the kindness of the committee in the proposals made, he could not continue to discharge the duties of the office with satisfaction to himself without a measure of exertion beyond what the state of his health would warrant. He therefore addressed a letter in that sense to the committee, who, at a meeting specially convened for the purpose, adopted the following resolution:—"That in reluctantly accepting Mr. Middle-ditch's resignation, rendered necessary by the condition of his health, the committee record with grateful pleasure and satisfaction their sense of the zeal, faithfulness, urbanity, and success, with which he has discharged the duties of the secretary's office from the time of his appointment. The assure him of their high respect and cordial esteem; of their earnest desire that his retirement from office may issue in the re-establishment of his health and vigour; and of their fervent prayer that it may please God to spare him for long and useful labour in His cause." The committee have adopted measures for the discharge of the secretary's duties till the next annual meeting.

**APPOINTMENT OF BISHOPS.**—It has been understood for some time that several important questions involving the privileges of the clergy and the rights of the Crown were about to be brought under the notice of the Cabinet. A Cabinet Council was held yesterday (Tuesday), and it is said that some at least of the many schemes which affect the interests of the Church were then discussed. Of course, nothing is known of the results, nor do we suppose that any decision was arrived at. It is, however, no secret that the Bishop of Exeter postpones the resignation of his diocese, in the hope that he may be permitted to nominate a suffragan bishop, and so make an onward move towards the abolition of the Queen's *congé d'élire* in the nomination of bishops. There are many abettors of this subtle scheme, and chief amongst these is the Bishop of Oxford. It is understood that, under his advice, it is proposed that a bill should be introduced, authorising a bishop under certain circumstances to nominate two suffragans, leaving to the Crown the option of selecting one of the two. How this would operate in practice we might easily illustrate by supposing the Bishop of

Exeter to present two such suffragans as Mr. Bennett, of Frome, and Mr. Gresley, of confessional notoriety. But this would not be all. In process of time the suffragan would be regarded as the rightful expectant of the aged or invalid bishop, and so the Crown would gradually lose a supremacy for which even in Popish times the Kings of England contended, and bishops originally nominated by bishops would take their seats in the House of Lords as temporal barons. Will the lay—will the barons of England—will the House of Commons or the House of Lords tamely acquiesce in this alteration in the laws of England, and this aggression on the supremacy of the Crown?—*Record*.

**GROSS INTOLERANCE IN HAMPSHIRE.**—"An Enemy to Tyranny" sends the subjoined circular to the *Hampshire Independent* with some introductory remarks. He says:—"I noticed in your paper of Wednesday last a complaint made by your Lymington correspondent of the improper conduct of a number of idle men and boys in annoying the congregation of the Nonconformist chapel at Pilley in going to and returning from their place of worship, and the constant absence of the county police on such occasions. Perhaps you will not be surprised at the last-named statement when you have read the following copy of instructions issued to the superintendents of the police for their guidance by Captain Forrest, the chief constable of Hampshire, and which has come into my hands. I suppose, Mr. Editor, no such a document has ever before been issued in this country, and it is certainly more suited for the most despotic of countries than for our free England. I wonder what Sir George Grey or even the county magistrates will think of this unwarrantable interference with the religious liberty of the men employed in the police-force. The following is the circular referred to:—

24th October, 1864.

The Chief Constable would not force a P.C. to attend a church if he is a Dissenter, but he considers it far better that the constables should be Churchmen than chapel-goers, and that those who have no decided inclination for chapel should be encouraged by the superintendents to attend church. He is further of opinion that the superintendents who are Dissenters would exercise a wise discretion if they went occasionally to the parish church. The Chief Constable disapproves entirely of the complete absence of constables from the neighbourhood of the church at the hours of afternoon and evening service, by which those persons who attend church are annoyed by the idle men and boys who congregated about that time on their passing to and fro, and desires that steps are taken to prevent so great a nuisance. The Chief Constable further desires that every clergyman of the parish church is saluted and treated with marked respect.

## Religious Intelligence.

### HOME MISSION CONFERENCE.

A meeting, convened by the committee of the Home Missionary Society, was held in the Congregational Library, Blomfield-street, on Wednesday morning. Samuel Morley, Esq., presided; and there were present some sixty or seventy ministers and gentlemen, among whom were the following:—Messrs. S. Morley, Henry Lee (Manchester), H. Somerville (Bristol), Potts Brown (Houghton), E. Grimwade (Ipswich), A. Turner (Ashford), J. T. Pagan (Rochdale), H. Rutt, Henry Edwards, John Clapham, J. W. Buckley, &c., &c.; Revs. W. Cuthbertson, J. G. Rogers, G. B. Johnson, E. T. Prust, Eliezer Jones, Dr. Ferguson, Dr. Campbell, J. Hallett, J. Woodwork, W. Rose, J. Viney, Mark Wilks, R. Hamilton, H. Baker, W. Leask, W. M. Paull, B. H. Kluht, Thomas James, J. Hart, J. Buckpitt, J. Guthrie, W. Campbell, J. S. Pearsall, E. H. Jones, J. Spong, J. W. Richardson, A. Hall, J. Hickman Smith, J. Sydney Hall, W. P. Lyon, John Ross, W. Tarbotton, C. Dukes, Henry Richard, A. Good, W. Grigsby, J. E. Richard, J. H. Wilson, &c., &c. Letters were also read from the Rev. T. Binney, and other ministers, sympathising with the object of the meeting, and expressing regret at their inability to be present.

The conference opened with singing and prayer, after which,

The Rev. J. H. WILSON, secretary of the Home Missionary Society, read a statement of which the following is an abstract:—

It is now upwards of three years since a conference called by the committee of the Home Missionary Society, was held in the Congregational Library to consider whether any, and what, new modes of Christian effort might be devised and adopted to give fresh life and character to the work of home evangelisation. There were present on that occasion upwards of eighty ministers and gentlemen from different parts of England, who canvassed the whole question, and after prayerful consideration resolved that without interfering with established organisations which were found to be efficient, a more aggressive system of means was called for than had yet been employed. Various schemes were suggested, when it was unanimously resolved to introduce a new class of agents, who, as lay evangelists, should labour constantly, week-day and Sunday, and under local superintendence do for the country what efficient city missionaries do for the towns. The Home Missionary Society having, to some extent, proved the value of this agency, there was the more confidence in adopting it; and, therefore, it was also resolved that the committee of that society should be requested to carry it into effect, and that a special fund should be raised to enable them to give the experiment a three years' trial. The committee of the Home Missionary Society cheerfully accepted these resolutions, a fund of 3,500l. was raised, the co-operation of county associations was secured, and now there are sixty-three evangelists engaged in home-mission work, one-third of



their salaries being paid by county associations, one-third by friends in the localities where they labour, and one-third by the Home Missionary Society. The evangelists consist of pious working men from thirty to forty years of age, well read in Bible theology, and well acquainted with the wants and wishes of the poor. They wear no distinctive dress, never enter into speculative or ecclesiastical controversy, but speak the truth as it is in Jesus; and like Philip, the evangelist of Samaria, depend on the Word and Spirit as the great agent and instrument in the conversion of men. They are all under local superintendence, have their districts carefully assigned, their reports examined monthly, and transmitted to the office of the Home Missionary Society every quarter. Such, then, is the history and distinctive character of the new organisation. The committee of the Home Missionary Society would now submit evidence of its value as seen in practical results. In the county of Sussex there are eight evangelists employed. They visited, during the year ending October, 1864, 23,678 families, held about 1,000 cottage and other meetings, read and preached the Word to nearly 40,000 people, induced many to attend the means of grace who were living in open neglect of them, and could reckon on from sixty to eighty hopeful conversions. They distributed 20,000 tracts, sold 300 copies of the Scriptures, and visited 20,000 sick and dying people. The evangelists, owing to the scattered population, each travel from 130 to 180 miles on foot a month, and are in general cordially received. Your committee have only to add in conclusion, that the appeal to county unions to furnish one-third, and to friends in the districts to furnish another third of the funds required, has met with a liberal response. [After giving similar details as to other counties, the report proceeded as follows:]—The annual charge of the sixty-three evangelists; now in the field is 1,250*l.* to the Home Missionary Society, and 2,500*l.* to the counties, a sum which has not only been raised easily, but wherever this agency has been introduced, the general funds of the associations have increased. Thus, in Kent, the annual income in 1860 was 80*l.*, now it is 600*l.*; in Sussex it was 250*l.*, now it is 550*l.*; in Somerset 150*l.*, now 600*l.*; in Worcester 100*l.*, now 630*l.*; Cumberland 50*l.*, now 300*l.*; besides the help rendered by the Home Missionary Society. But these are but the beginnings of new life; for even in the counties named, ignorance, superstition, and sensualism are still alarmingly prevalent. In Sussex, for example, it was ascertained after careful inquiry that the enlightened evangelist is more than ever wanted in the scattered villages and spare rural districts of the county. In not a few of these localities, the only religious teaching provided for the people is as poisonous as Romanism itself—while in others, a dry lifeless formalism, scarcely less obtuse, is overlaying the conscience and rendering still more inaccessible to saving convictions the soul “dead in trespasses and sins!” The same remark will apply to the counties of Dorset, Somerset, Hants, Derby, Lincoln, Cumberland and Wilts, all of which have been visited by the treasurer and secretary of the Home Missionary Society. The reports of county associations contain painful evidence of the general spread of error and superstition, and so formidable is the opposition in some districts against this new agency, that, in two counties at least, clauses have been introduced in leases of farms to prevent the farmers from allowing any meetings in their houses, or the erection of any buildings on the land for the use of Nonconformists. In South Devon, the association has to meet efforts made to exclude their agents, although “there are thousands of our fellow-creatures,” say the committee, “in a condition of spiritual darkness which appeals most earnestly to the sympathy of the Christian churches.” To meet these and overcome the spiritual destitution that abounds, we must extend our purely evangelistic agencies; seek to infuse new life and vigour into our churches, and earnestly urge the duty of personal consecration to the service of God. We propose, then, to multiply the lay evangelists, and through their instrumentality carry the Gospel to every nook and corner in England. The funds specially subscribed three years ago for this agency are now nearly exhausted. They have been stimulative, as well as directly valuable, for the 3,500*l.* subscribed has called forth more than 6,000*l.* from county associations, and friends interested in the work locally. To carry forward this scheme of effort we require a renewal of subscriptions and an enlargement of the fund. Give us 10,000*l.* during the next three years, and we shall place twenty evangelists in every county of England where the Home Missionary Society has affiliated congregations, and undertake that the other 20,000*l.* shall also be raised. Indeed such is now the demand for this agency that at present the present committee of the Home Missionary Society cannot possibly comply with it. We propose also to promote the higher order of evangelisation by sending forth as many of our first-class ministers as can well be spared in the summer season to visit mission churches and advise with them as to the work in which they are engaged, preach the Gospel and hold special services in every county where the way can be prepared. Last summer a work of this character was initiated and the results have been of the most encouraging description. This, also, will require funds, but in view of it and of all other requirements, we have faith in God, for hath He not said, “The silver and the gold and the cattle on a thousand hills are mine?”—given to the Christian as a steward, and in view of which He says emphatically as He did to Israel of old, “Bring me now all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing that there shall not be room to contain it.”

The CHAIRMAN then said that the object of the meeting was not to give an opportunity of making speeches, but to confer together with reference to the serious matters to be brought under their attention. There was no doubt that an appeal for money was made, because the society was using the funds confided to it as a sort of lever for the purpose of setting in motion this evangelistic agency, which he believed to be one of the most blessed means of doing good which had ever been brought within the scope of their

general church action. It was an agency which needed to be in direct connection with the churches, for he could conceive of nothing more unfortunate than for an individual to be placed in an isolated position in any county without any Christian friends to cheer, direct, and guide him. The purpose of the society was to have as little to do with the appointment of agents as possible, and only to assist the county associations in carrying on the work. For his own part, he never before saw so clearly as he did now, the claim there was on those whom God had blessed largely to contribute of their substance for the spiritual good of the people. Many points would no doubt be raised during the meeting, but the one thing to which he felt most constrained to refer, was the deep anxiety which had been growing in his own mind that this should be made emphatically church-work. He felt it to be a great calamity that a Home Missionary Society should be wanted in this year of the second half of the nineteenth century, and he was sure it would not be needed if all the evangelical churches of the country were fully alive to their responsibilities. He had an ever-deepening conviction that all the churches needed to be stirred up, first as to their own spiritual life, and then as to the responsibility which grew out of that life. He had been engaged in attending various county association meetings throughout the country, and he had done so with great joy to himself. He had been received everywhere with confidence, but he was under the impression that a large proportion of the churches were not living in that sense of religion which they should, and he believed that there was a great deal of silver and of gold in the hands of many church-members, and it only needed that an appeal should be made to right motives in order to make the churches more liberal than they had hitherto been. The great want of the times was the drawing out of a spirit of active and practical sympathy for those who were in need, and he was persuaded that thousands were willing to manifest this spirit, if only they were rightly appealed to. He never felt less anxious than at present about mere organisation and mechanism. He had come in contact, a great deal, with church-members, and he knew that they were yearning for a better state of things, more life, more reality, and less of the world. He was sure that worldly people were getting into the church, for there was now so little expected of church-members, that respectable men of the world found it to be an advantage, and in many respects very pleasant, to have a sort of reputation, and joined churches for no other reason. Mr. Morley then read several letters which he had received from ministers in various parts of the country bearing on this subject, and containing suggestions for properly carrying it out. He proceeded to say that with respect to what had been said about popular ministers going to visit country churches, he thought that what was wanted was some earnest men whose hearts were in the work, and who sympathised in it, and not merely those who occupied the more prominent positions. He thought this suggestion which had been made about the ministers visiting churches to be one full of promise; but a friend of his, who had looked calmly at the matter, had expressed his opinion that great care must be exercised in carrying this suggestion into practice; so that the pastors making the visits, and those who received the visits, should be men who were in harmony with the movement, and not those who would throw discouragement on it. Wisely and prudently arranged, however, he believed that these visits would be productive of much good; and one thing which he thought should be introduced into them was some system of coming in direct contact with the members of the churches visited, either by private meetings, or some other means which might be adopted. There were certainly important points to be looked at besides those connected with money, or with the agency to be employed, and these might well occupy their attention, he hoped with a good result. The object was to have a conversation rather than lengthened addresses, and as there were several secretaries of county associations present he would first ask them to give the meeting whatever information they possessed bearing on the subject. (Cheers.)

The Rev. ROBERT HAMILTON, of Brighton, urged upon the secretaries of all county associations present the necessity and the great advantage of collecting statistics with reference to their various counties, although he knew there were great difficulties to be overcome in getting at statistics which could be relied upon. In the year 1861 they were enabled to get some very accurate information with reference to the county of Sussex, and they thus got a better idea of the state of the county than they had ever had before. According to the last census, there was in Sussex a population of 330,000; the county was divided into parishes to the number of 318; and he was sorry to say that, in these parishes, there were, in the judgment of the very widest charity, only seventy clergymen who preached the Gospel. They employed eight evangelists, but soon hoped to have ten, and the good results of these men's labours had been very apparent. He believed the agency which they had met to promote was the best that could be employed for meeting the wants of the rural population, and he thought that a system of hawking books, like that employed by the Church of England, might also be introduced with good results. He quite concurred with the suggestion as to ministers going out for two or three weeks to preach, and he should be quite willing to put it into practice himself.

The Rev. E. T. PRUST, of Northampton, pointed out how the establishment of the evangelistic agency in that county had operated in reviving the energies of the churches, many of which had previously sus-

pended their own local home-mission efforts because they were not sufficiently important and interesting. But now the Gospel of Christ was carried over a large portion of the country by means of three of these earnest and efficient labourers, who had been introduced as lay-agents.

The Rev. J. WOODWARD, of Christchurch, Hants, also gave his experience of the working of the lay agency, and raised several questions for the consideration of the meeting. He had introduced into his own church a monthly home-missionary prayer-meeting, and he earnestly pressed other ministers to do the same, as he believed that great good would come from it. They had six stations in Hampshire pretty well worked, but he was sorry that his experience of the men had not been very favourable, for no less than three of them had stepped from the list of evangelists into the pulpit. He was very jealous of the institutions at Bristol and Nottingham, and he was sure that the men who were being trained there would never be content to do the work of evangelists, for the men he had found to be the best were those who had no training, except a thorough knowledge of the Bible, an intense love for souls, and a perfect disregard of all personal comfort. The result of the work had been nothing but good, and he believed they could not do the work which God had assigned them without some such agency. One very difficult question was as to the propriety of letting these lay agents administer the rites of the church, and he hoped that this point would be satisfactorily solved. They had also organised a system of church-visiting, which had worked well.

The Rev. G. B. JOHNSON said the greatest difficulty he had was not in finding money, but men, and he believed one very important point was to keep the idea of becoming pastors as far from the agents as possible.

The Rev. J. G. ROGERS, of Ashton, delegate from the Lancashire Congregational Union, then moved the following resolution:—

That, deeming the scheme of a lay evangelistic agency eminently adapted to meet the moral and spiritual claims of our ever-increasing population, and recording with gratitude to God the success which has attended its working, wherever it has been fairly tried, during the experimental period of the three years now ended, this conference would most earnestly recommend to all the county associations, and churches within their bounds, the adoption of a plan so simple in character, so efficient in operation, and so signally blessed by the Head and Lord of the Church.

On behalf of the society which he represented he begged to express their deep sympathy with this evangelistic work, for he believed that for want of an effort of this kind the county associations had been dying out. The great difficulty, no doubt, was in finding the proper men. For his own part he had no great objection, under certain circumstances, to these men presiding at the Lord's Supper. As a matter of order he preferred its being done by a regular minister, but there were times when the needs of Christian people ought to overrule all other considerations. As to the men taking the pastoral office, if they were called to it by village churches, and were really fit for it, he hoped this work would not be marred by any jealousy as to their taking it. The system of grouping young and small churches together, which had been adopted by the Home Missionary Society, he believed to be the solution of a very great difficulty which had long been felt, and he hoped that this new method would also be the result of developing the power of the individual members of the churches.

The Rev. ELIEZER JONES seconded the resolution, and in doing so suggested that godly females might often be employed with great advantage in connection with churches.

The Rev. T. MANN said he could not clearly understand the differences between the home-missionary movement and the evangelistic movement. He had carried on a system of lay agency for twenty years, which he had found very efficient, and he had never interfered with the agents in the administration of the Lord's Supper or baptism.

The Revs. John Hallett, E. H. Jones, J. Guthrie, — Baker, J. Buckpitt; and Messrs. Turner, Lee, and Rutt, also spoke to the resolution, throwing out several suggestions, giving their experience, and asking questions as the working of the lay evangelistic scheme; Mr. Henry Lee, of Manchester, especially recommending the employment of female missionaries to visit the wives of the labouring men; after which, the resolution was carried unanimously.

A resolution, relating to the employment of pure evangelists, and a system of church visitation by different pastors, was then submitted to the meeting, and led to considerable discussion, it being considered by many that it committed the society to a certain course of action which was not desirable to be adopted. Dr. FERGUSON explained that what was understood by “a pure evangelist” was a man who devoted himself to going through the length and breadth of the land preaching the Gospel, but having no settled place for ministrations.—The Rev. W. CUTHBERTSON earnestly urged the committee to consider the advisability of appointing men as permanent evangelists. He thought that the salaries which such men would require would absorb all the funds; that the very idea of payment in connection with them would destroy their power among the people; and that in the use of such a permanent agency, there would be danger of an antagonism with the county associations. While he said this, he warmly supported the idea of a summer tour of some of the best preachers through the country, and he thought that much good might be effected in this way; but he thought the labours of these men should be confined to preaching, and not to personally visiting the churches.—The Rev. JAMES BUCKPITT, of Tootington, gave his experience of the visits of two gentle-

\* At a conference of ministers and delegates connected with the Derbyshire Union, held at Bakewell, November 1st, 1864, it was stated, on statistical authority, that there are 150 villages and hamlets in the county, containing a population of 100,000 persons, in which the Independents have not a preaching-station.



men from the Home Missionary Society, one of whom was Mr. Grigsby, and testified to the great amount of good which had followed each visit, though at first he felt rather jealous of these visits being paid.—The Rev. J. G. ROGERS thought that there was great caution needed in talking of visiting churches.

After some further discussion the original resolution was withdrawn, and the following substituted for it, and was proposed by the Rev. W. CUTHBERTSON, and seconded by EDWARD GRIMWADE, Esq. :—

That this conference is gratified to learn that the Home Missionary Society, in harmony with county associations, has to some extent promoted the visitation of pastors to country districts, and recommends that the committee of that society should continue to make this a prominent feature of their operations, with such modifications as circumstances may from time to time suggest.

The resolution was carried unanimously.

The members of the conference then adjourned to the London Tavern to dinner.

#### LINCOLNSHIRE CONGREGATIONAL ASSOCIATION.—

The half-yearly meeting of the Lincolnshire Congregational Association was held at Lincoln on Tuesday and Wednesday, Nov. 15 and 16th. The meetings were made special and confidential to receive Samuel Morley, Esq., and the Rev. J. H. Wilson, as a deputation from the London Home Missionary Society, and the attendance was unusually large. On Tuesday evening the Rev. H. Quick, of Sheffield, preached on behalf of the association in Newland Chapel, and on Wednesday morning, at seven o'clock, there was a prayer-meeting in the same place. On both occasions the services were deeply interesting. The meeting for business commenced at ten o'clock; the Rev. C. Scott in the chair. The Rev. J. Shaw, one of the secretaries, read the report; and the Rev. E. Metcalf, the other secretary, supplemented the information which it contained. From all this it appeared that, while the stations at Caistor and Alton had been resumed and were now in a prosperous state, there were other districts in which the stations were languishing, and in which there was a large amount of spiritual destitution, which appealed to the sympathy and support of the churches. Mr. Morley set before the meeting many striking facts collected from the statistical returns and from other sources, with a view to show that not only was there heathenism in Lincolnshire, but that the churches were not in a condition to grapple with it. He earnestly exhorted the brethren to seek after a higher state of spiritual life, and contended that if the baptism of the Holy Spirit were realised, the lack of means to support the Gospel in the country would not long be felt. The treasurer, Mr. Ruston, in view of several applications for aid, said they had only an income of something less than 100*l.*, and urged the importance of increased liberality. The Rev. J. H. Wilson said the Home Missionary Society would be ready to co-operate with the association in providing purely evangelistic agencies, but not for support of small churches, unless they were grouped around a common centre; and referred to the fact that both Caistor and Alton had now the prospect of becoming strong centres, and ultimately self-supporting, whereas, were they to continue isolated, they would be weak in themselves, and a cause of weakness to others. Mr. Morley offered 50*l.* a-year for three years, on condition that the association should raise 400*l.*, and establish more direct agencies, such as the lay evangelistic, now so successfully employed in many parts of England. Mr. John Crossley, who had accepted an invitation to be present, also offered 50*l.* a-year for three years, and such was the effect of those generous challenges, that although the 400*l.* was not subscribed, the treasurer afterwards stated that they could see the way to the best part of it, and at once expressed his determination to apply to as many friends as possible for donations, while the committee would appeal to the churches to increase their annual collections. After a very interesting discussion on the general question, the meeting resolved to collect information on the real state of the county, submit it to the spring meeting of the Association, which would be made representative, and invite Mr. Morley and Mr. Wilson to be present on the occasion. In the evening a public meeting was held in the chapel, Mr. Crossley in the chair. He earnestly exhorted every Christian present to do something for the Master, and expressed an earnest hope that he might be enabled to do his own share of that work. Mr. Morley moved a resolution pledging all the ministers present to call their churches together on their return home, and earnestly exhort the brethren to make work and membership synonymous terms. The Rev. H. Quick seconded the motion, which was carried with evident solemnity. The meeting was then addressed by the Rev. W. Miller, M.A., of Long Sutton, Rev. J. H. Wilson, Rev. C. Scott, Rev. J. Shaw, and Mr. Ruston; and the interest was sustained till the close. During the conference the brethren dined together in the White Hart; and on Thursday morning Mr. Morley breakfasted with about fifty ministers and other gentlemen, when a very earnest and practical conversation ensued on the state of the churches and the various institutions connected with the body, and the best means of improving them.

DERBYSHIRE CONGREGATIONAL UNION.—A conference meeting of the Derbyshire Congregational Union has just been held at Bakewell, to receive a report from a committee of inquiry into the spiritual condition of the county appointed at the last half-yearly meeting of the association at Derby. The attendance of delegates was large, Mr. Whitehead, of Derby, in the chair. The chairman reminded the meeting that the conference was proposed at Derby

on the suggestion of Mr. Samuel Morley, from the Home Missionary Society, London; and the Rev. J. H. Wilson was present with them that day to assist in the deliberations to which they were called. The Rev. Thomas Atkins then read a very concise and practical report, from which it appeared that there are in the county 150 villages and hamlets, containing a population of 105,000 persons, in which the Independents have not even a preaching-station. It was the opinion of the conference that to meet this case the employment of lay evangelists was indispensable, and that this, with the grouping of villages into confederate churches, and, above all, a larger baptism of the Holy Spirit than had yet been realised, would soon bring about a happy change. In the course of the day very pleasing reference was made to the good being done by the evangelistic service of some of the students of the Congregational Institute, Nottingham, who spent their vacation time, and a portion of weekly time, in the county. The conference adopted a series of practical resolutions, and adjourned until the spring, when an aggregate meeting is to be held at Chesterfield, to take further measures to carry these resolutions into full effect. In the evening there was a public meeting, J. H. Hulme, Esq., of Curbar, in the chair, and which was addressed by several ministers and gentlemen, the chairman especially urging the importance of the work to which they were called.

MAZE-POND.—The Rev. Charles Clark, late of Halifax, having accepted the very cordial and unanimous invitation of the church meeting in Maze-pond, Southwark, will enter upon his pastorate on Sunday, Dec. 4th.

FETTER-LANE CHAPEL.—FREE LECTURES.—These weekly gatherings are increasingly popular, and show that where instruction and entertainment are judiciously blended, the masses, as they are called, appreciate the same, and attend in large numbers. This was particularly the case last Monday evening, when J. Richardson, Esq., C.C., lectured to a crowded audience, in Fetter-lane Chapel, subject—"Labour and Recreation." The lecture was judicious, eloquent, of a high moral tone, and delivered in a telling and popular style. The Rev. R. G. Harper occupied the chair. At the close a vote of thanks to the lecturer, proposed by the Rev. J. Bligh, was seconded by one of the audience, and carried by all present standing and cheering with great enthusiasm. The National Anthem was then sung by the meeting, and an announcement made that R. F. Potter, Esq., would next Monday, give a reading and recitations from our best authors.

WOOD GREEN.—The anniversary services of the above place of worship were held as follows:—On Sunday, the 6th inst., special sermons were preached. On Thursday afternoon, the 10th inst., a sermon was preached in the chapel by the Rev. A. Raleigh, of Canonbury. The attendance was numerous, including a very large number of ministers and others from London as well as the surrounding neighbourhood. Nearly 300 persons afterwards sat down to an excellent tea, provided by the ladies of the congregation. A public meeting was afterwards held in the new and commodious chapel, under the presidency of Samuel Morley, Esq. Mr. Silvester, the secretary, read the report, which testified to the liberality of the friends and inhabitants generally, and to the very satisfactory progress in the letting of sittings, the increase of the congregation, and the working and operations of the Sabbath-school and various charitable and religious organisations in operation. The total liabilities at present were about 1,300*l.*, one-half of which, including the sum of 500*l.* a present mortgage, it was imperative to raise by January next; for the remaining half the committee had an offer of a favourable nature, viz., its remaining on a permanent mortgage, with the option of paying off any portion from time to time as might be convenient. Towards the moiety necessary to be raised by January next, Samuel Morley, Esq., had kindly promised the sum of 100*l.*, with an additional 50*l.* provided the whole sum was raised by the time stated. Mr. Botterell stated that since the 1st of the present month 200*l.* had been subscribed by the members and friends of the congregation. He recommended the adoption of the weekly offertory, and the appropriation of the pew-rents to their legitimate aim. He hoped that by January next the money they required would be secured. The chairman said he was glad to be able to render them some assistance, and had offered them 100*l.*, and also an additional 50*l.*—(cheers)—upon certain conditions, viz., 100*l.* was to be paid if they succeeded in raising 250*l.* before January, and the 50*l.* besides if they raised the other 300*l.* to clear the debt of the chapel. He hoped they would look to it, and secure his 50*l.* as well as his 100*l.* Many persons could not charge themselves with large contributions, but were willing to give weekly sums, and this was a mode of raising funds which he would recommend to their attention. He trusted that the church would prove a blessing to the neighbourhood. The Rev. J. S. Pearsall, the Rev. R. Wallace, C. E. Mudie, Esq., the Rev. P. Law, Mr. J. B. Kirby, the Rev. W. M. Robinson, and the Rev. M. Lennox, of Tonbridge, addressed the meeting. The Rev. I. W. Tapper announced that the result of the subscription papers distributed among them that evening was that the amount promised and paid during the day, including the receipts of the tea, amounted to nearly 120*l.*, which, added to Mr. Morley's donation and the subscriptions promised since November 1st, realised the sum of 420*l.*, and he therefore felt confident the remainder would be made up by January next. A vote of thanks to the chairman closed the meeting.

WYOLIFFE CHAPEL, WARRINGTON.—On Sunday, the 13th inst. two sermons were preached by the

Rev. S. T. Williams, of Hadleigh. Thursday evening, the 17th inst., a public meeting was held. An appropriate hymn being given out by the Rev. R. Jessop, minister of the chapel, and prayer being offered, W. Armitage, Esq., of Bowdon, took the chair. The meeting was addressed by the Revs. J. A. Macfadyen; M.A., W. K. Lea, missionary, from China; J. B. Johnstone, J. Kightley, J. G. Rogers, B.A., S. S. Williams, W. B. Macwilliam, and Dr. Smith. The collections, with 9*l.* 16*s.* 7*d.*, from the Sunday-school teachers and scholars, for a new missionary ship, amounted to 62*l.* 11*s.* 1*d.*

PUDSEY.—The old Independent chapel at Pudsey was built in the year 1792. It has been several times enlarged, and is at present very much in want of repairs, the wall fronting the burial-ground especially being defective. About the 1st of the present month, a circular was issued to the members of the church and congregation, signed by the minister and deacons, calling a special meeting for Tuesday, the 8th, to consider whether the present building should be repaired or an entirely new place of worship erected on the same site. At the meeting the Rev. Mr. Atkinson, the pastor, Mr. J. Wade, Mr. Pritchett, of Darlington, and other friends spoke, and it was resolved unanimously that a new church should be erected, and a committee was formed to carry out the wishes of the people.

PORTSCARTHA, CORNWALL.—A commodious and handsome building, which has been erected by the Congregationalists of this village, for Sunday-schools, lectures, social and public meetings, and, if necessary, a day-school, was opened on the 6th instant. Sermons were preached in the adjoining chapel, and collections made on the occasion, on that day by the Rev. R. G. Badcock (Wesleyan), of St. Mawes, and Mr. Orme; and on the Tuesday following by the Rev. Mr. Knight, of Penryn, and on the latter day a public meeting was held in the large schoolroom, when Edward Moore, Esq., of Trevalca, presided. A report was received and speeches were delivered by the Revs. J. Grant, G. Orme, J. Edwards, and T. B. Knight. The building in any large town would have cost from 200*l.* to 300*l.*; but, owing to the cheapness of materials and labour in the neighbourhood, and the large amount of gratuitous assistance in quarrying, &c., obtained, the actual cost was about 118*l.* It was all cleared off before the last meeting closed.

CHESTER.—On the 19th inst., Mr. Barnes, M.P. for Bolton, laid the foundation-stone of a new Presbyterian chapel in this city, which is to accommodate some 500 persons, and in the course of his remarks after the ceremony said :—

There is no difference of opinion betwixt me and you that would for one moment prevent me from taking part in an interesting occasion like this. I hold that we should, as Christians of various denominations, look much less at the points of difference, and look still more at the great object we all have in view. As Christians we ought absolutely to forget a great many of our distinctions, and set our eyes upon the great object of Christianity itself. But there is enough about the denomination to which you belong to make it attractive to me from its past history, and from the circumstances attending it at the present time? And when I consider the men you have had amongst you—Charles of Bala, seraphic preachers, as Christmas Evans, holy, fervent men like John Elias, such worthies as these attached to any denomination, men whose eyes were set upon the salvation of souls and the extension of Christ's kingdom—it is enough to make any denomination attractive. In those efforts which you have made in Wales it strikes me there is a strong resemblance between the progress of Christianity in its primitive times, and the efforts you have made. You owe nothing to the patronage of the Government; sovereigns of this country never smiled upon you; and perhaps they never heard of a Calvinistic Methodist, or, if they did, did not know what sort of a being he was, whether a Mahomedan or any other creed. I must give credit to the present sovereign for having some knowledge of us, and knowing much of our history; she is acquainted with the denominations of this country. But, though patronage of the State has not been yours, the Lord of Hosts has been with you, and the God of Jacob has blessed you, and I trust the denomination to which this place of worship will belong will never put their trust in princes, but believe, with David, it is better to believe in the Lord than put to confidence in man.

A vote of thanks was then given to Mr. Barnes, and the proceedings terminated by the singing of the doxology.

LENDAL CHAPEL, YORK.—The forty-eighth anniversary of Lendal Chapel, York, was held last week. The Rev. J. Parsons preached in the above place of worship on Sunday morning, and the Rev. T. Morgan in the evening of that day. On Monday, a tea-meeting took place in the schoolroom, which was well attended, notwithstanding the unfavourable state of the weather. After the repast, the chair was occupied by the Rev. T. Morgan. The chairman congratulated the meeting on the pleasing circumstances under which they had assembled, stating that the last year had been one almost unparalleled in the annals of that church's history since the departure of Mr. Parsons from that place. They had paid all their debts contracted last year, fulfilled all their promises, and had besides a balance of 10*l.* in their favour, although the chapel was not yet free from debt. He expressed his obligations for the kind way in which he had been welcomed in York, not merely by those connected with that place of worship, but also by members of other Christian denominations, and he trusted the interests of religion would be eminently promoted in that place. (Applause.) Mr. Yallow having read the report, some remarks were made by Mr. Pritchett, the Rev. C. Smith, of Easingwold, and Rev. J. Parsons, who alluded to the signs of increasing prosperity in that place, where for many years he was permitted to engage in his earnest labours, and



for the welfare of which he should continue to pray as long as life and faculty remained. The Rev. W. White, of Pocklington, trusted that an effort would be made to extinguish the debt at that anniversary. After some remarks of fraternal kindness and affection from Mr. J. Hollins, the Rev. W. Deanes (the assistant minister at Salem Chapel) delivered a very suitable address on the duties of Christians. On Tuesday evening, a sermon was preached in Lendal Chapel, by the Rev. R. Balgarnie, of Scarborough, in aid of the chapel fund. The collections and proceedings of the tea realised the sum of 32*l.* 4*s.* 8*d.*; and the debt was consequently reduced from 53*l.* 14*s.* 8*d.* to 21*l.* 10*s.*

### Correspondence.

#### TRUST-DEEDS.

To the Editor of the Nonconformist.

SIR,—The prolix article entitled, "English Independency Erastianising Itself," which appears in this week's "Noncon." copied from the *Londonderry Standard*, should not pass unnoticed. I am persuaded that the discovery which your contemporary announces with such a flourish, is only a "mare's nest," but it is our duty to draw near and see. The fundamental fallacy is the confusion of the body of Christian men constituting a spiritual "church," with the building in which they worship. This is the clue to the various forms in which through two whole columns he presents his discovery. The obligation of the creed, incorporated in most of our trust-deeds, lies on the *land and buildings*, not on the congregation of Christian men who worship there; save in their liability to be ejected from those premises in case of a plain deviation from that creed. To compare this with the case of a Church whose bishops are appointed to their important spiritual office by the Prime Minister of the day, whether he worships God or Mammon—a Church that is incapable of allowing its most godly ministers to frame for public worship one new prayer without consent of Parliament, and whose ministers are compellable under legal penalty to pronounce over the grave of a man who died blaspheming, a hope of his resurrection to eternal life (it is useless to extend illustrations)—is to exhibit great confusion of thought. But the writer is really chargeable with wilful abuse of terms, when he speaks of the incorporation of a creed in our trust-deeds as an "establishing" of that creed. It must be his desire to bewilder, that leads him to that comparison. The difference is the wide one between *in rem* and *in personam*: and between a fair use of private property and a partial use of public property. In theory, at least, the Established Sect in these realms lays its hand upon the head of every British subject, and claims his personal allegiance and support; and it enriches itself at the expense of his share in the national property. The party of Congregationalists who subscribe their own money, buy land, and build an edifice, and place it in trust for the maintenance of certain cardinal doctrines, do not lay a finger on the person, pocket, or conscience of another single individual. It would be just as absurd to call an indenture executed upon a lady's marriage, and containing limitations in strict settlement, an "establishment" of the rights of children independent of their parents; or to call a general deed of covenants, affecting an estate sold in lots, an "establishment" of the principles that no doorsteps are to project beyond building-lines, and that all windows are to be recessed, and so forth, as to call the trust-deeds of an Independent church an "establishment" of the scheduled doctrines. In fact, it is muddle-headedness. When any Church of Christ, by means of its trustees, purchases land, that land must be dealt with so as to preserve it, as far as possible, to the uses for which it was purchased. The only practicable way is the expression of these purposes in the trust-deed; otherwise what is to hinder the trustees from letting the building every evening for a dancing-saloon, and selling pipes and tobacco in the vestry? But the *Londonderry Standard* will say, Why do more than state that the building is to be used for the preaching of the Word of God? Simply because it is notorious that important sects, holding and teaching what we believe grievous errors, affect to find warrant for their teaching in the Word of God. We are firmly convinced those errors cannot be justified out of the Bible; but as these sects say they can, we are obliged, in self-defence, to put our understanding of the Scriptures, in respect of these controverted points, on record, otherwise both Roman Catholics and Unitarians might hold our chapels and defy ejectionment. And if a church meeting under the sanction of a trust-deed after the proposed model, find itself hereafter drifting away from the scheduled doctrines, what will happen? Simply, that they may find themselves compelled to find other premises to worship in. That church is no more linked with the State by the fact that the meaning of its trust-deed might come to be matter of discussion in the Court of Chancery, than it is by having to employ a glazier to mend its windows, or to appeal against an assessment to the poor-rate. It is an inevitable incident of property that it, and every right, privilege, or obligation attached to it, may come to be scrutinized in a court of law. But while the property of a Congregational Church may come to be tossed about in those troubled waters, the Church itself is self-governed under the sole headship of Christ. This is not the case with the Established Church, and therein lies the difference; obvious enough, one would have supposed, even to the *Londonderry Standard*. There are many other points in the article which I should like to animadvert upon; but perhaps I had better confine myself to the one point I have attacked.

Leeds.

Yours truly,  
E. B.

To the Editor of the Nonconformist.

DEAR SIR,—Many thanks for your insertion of the article from the *Londonderry Standard* on "English Independency Erastianising Itself."

I trust it will be carefully read and pondered by the members of our churches, and that such tendencies of the Congregational Union and of the English Chapel-building Society as identified with it will be discountenanced by the churches contributing to its funds.

If the piety and intelligence of our churches fails to

preserve the purity of the doctrines and principles taught in them, it were futile to expect that any form of trust-deed can preserve more than a semblance of these things; and the more care that is taken to guard against the introduction of false doctrine, the more certainly will it lead to litigation and dispute.

I am, dear Sir, yours respectfully,

AN INDEPENDENT.

Great Yarmouth, Nov. 28, 1864.

#### CONGREGATIONAL UNION AND SLAVERY.

To the Editor of the Nonconformist.

SIR,—I shall feel obliged if you will insert the following correspondence in your columns.

I am, Sir, yours truly,

FRANCIS TAYLOR.

Manchester, Nov. 28, 1864.

Manchester, 18th Nov., 1864.

The Rev. George Smith.

Dear Sir,—On the 25th of October, I addressed a letter to the editor of the *Manchester Examiner and Times*, complaining that Mr. Levi Coffin had been refused an opportunity to lay before the Congregational Union, at its late meeting in Hull, the claims of the Western Freedmen's Aid Society, of which he is the duly authorised agent, notwithstanding the fact that such opportunity had been granted both by the Baptist Union and the Wesleyan Conference, and Mr. Coffin's assurance that he would not occupy more than five minutes, if allowed to speak either at the business meeting of the Union, or at the dinner which closed its proceedings.

I forwarded a newspaper containing such letter to you and your co-secretary, as well as to the Rev. Henry Allon, the president of the Union, and it has since been in the *Nonconformist*, but I am not aware that it has elicited any reply.

I regret this the more because I know that it will produce a very painful feeling amongst our brethren on the other side of the Atlantic, which a timely and reassuring answer from you might possibly have mitigated.

I also know that many members of the Congregational denomination are most anxious to learn by what authority these questions are decided when they come before the Union; and to what extent the Congregational Union claims to represent the denomination, and to commit others to its course of action.

Here is the case of a Christian gentleman, who has devoted his life and his property for years, to promote the emancipation of the negro whilst in a state of slavery, and now that the slave has been set free by the progress of the war—a war which, whatever may be our opinions on its policy or impolicy, our sympathy with one belligerent or the other, has been to a considerable extent promoted by the pertinacity with which British Christians have urged their abolitionist views upon American churches,—this same gentleman is sent over to England on a purely philanthropic mission, to enlist our sympathy and our help on behalf of the suffering millions who have been deserted by their former masters, and he is refused a hearing by the Congregational Union.

Now, I want to know, for the satisfaction of Congregationalists on both sides the Atlantic, by whose authority he was so refused, the grounds upon which the refusal was given, and the extent to which the denomination is committed to it. This matter is one of more importance than may appear at first sight.

A pamphlet has just reached me from America, entitled, "Three Months in Great Britain," and containing the report of a lecture on the present attitude of England towards the United States, by Dr. Sturtevant, President of Illinois College; and on pp. 38 and 39 I find the following passages:—

"It was a sorrowful experience to an American paying his first and probably his only visit to England, after having loved her from his cradle, to be obliged daily to stand face to face with such facts, and admit such a view of England to be true.

"Is this then even so? Is this England that has fought so many battles for freedom, and carried her hostility to the slave-trade and negro slavery to the ends of the earth, to fail us in this hour, and give her sympathy, her countenance, and her efficient material aid to this iniquitous conspiracy, pledged to tear down our republic because too favourable for freedom, and found a new Power, hitherto unknown to the nations, on negro slavery as its corner-stone.

"I affirm, moreover, that this criminality attaches, not to aristocrats and Churchmen alone, but to commoners, and Dissenting ministers, and people.

"I bore credentials as a delegate from the American Congregational Union to the Congregational Union of England and Wales.

"I was received by that body with every courtesy which was due to the body which I represented, and invited to address the Union under favourable circumstances; but was requested to say nothing of the merits of the great conflict now going on in our country.

"The reason assigned for this limitation was, that they were divided in sentiment on this subject, and its introduction would lead to an unpleasant debate.

"It was, therefore, that I was not permitted to speak one word before that assembly of British Christians for the cause of freedom in my country, though they had passed in my presence a resolution declaring their undiminished hostility to negro slavery.

"I remembered the past. I called to mind the oft-repeated and just remonstrances which came to us from our brethren in Great Britain against this iniquitous system—remonstrances which I doubt not have exerted no small influence in bringing on the conflict in which we are now engaged with the rebel propagandists of slavery.

"And yet the Congregational Union of England and Wales is now divided in sentiment, and does not know which side to take, and suppresses all utterance on one of the gravest moral issues of the nineteenth century, that she may shield herself from unpleasant agitation.

"This seemed to me marvellous and almost incredible. I knew not what to think of British Christianity.

"I wondered whither the spirit of Wilberforce, and Clarkson had fled.

"I felt that the present conduct of these men cast a painful suspicion over the sincerity of their past professions, and was fitted to raise a serious doubt as to the position they may be expected to occupy in the future."

It would thus appear that an authorised delegate from American Congregationalists was gagged and tongue-

tied on the very question on which he was most competent to speak, and on which I happen to know that many of the most valuable members of the Union were anxious to hear him speak, and this has been published throughout the length and breadth of the United States as the deliberate action of the Congregational Union.

I again ask by whose authority these things are arranged, as I much mistake the mettle of English Congregationalists, if they will quietly submit to the stultification of all their past history by a few wire-pullers of the Union.

You will of course see that this letter is intended for publication, and with that view I await your reply.

I am, dear Sir, yours truly,

FRANCIS TAYLOR.

Congregational Union of England and Wales.  
4, Blomfield-street, Finsbury, E.C.,  
Nov. 23, 1864.

Sir,—I beg to acknowledge the receipt of your letter of the 18th inst., and to express my regret that circumstances over which I have no control have prevented my replying to it earlier. Allow me now to say in relation to its various particulars,—

1. If you had sought by direct application to me, the information you wished respecting the non-introduction of the Freedmen's Aid Society to the Congregational Union at Hull, I should have cheerfully supplied it; but I did not, for various reasons, feel called upon to answer a letter such as that you addressed to the *Manchester Examiner and Times*.

2. I much regretted that I had to decline Mr. Levi Coffin's application to be heard in the assembly of the Union, or at the after-dinner meeting, but I had no alternative. The business for the meetings had been carefully prepared by the committee, and it was so ample as to fill up the whole of the time allotted for its consideration. Moreover had it been otherwise, I had no authority to introduce a subject that had not previously been submitted to the committee. That I was right in the course I pursued has been affirmed by the committee. The following is an extract from the minute-book under date of Tuesday Nov. 1, 1864:—

"The Rev. Dr. Smith reported that application had been made to him at Hull to allow a deputation from the Freedmen's Aid Society to address the assembly, but that after conference with his colleague and two or three other members of the Union, he had declined the responsibility of introducing the deputation on the subject, as the committee had not had the opportunity of considering the matter.

"Resolved unanimously, that the committee approve of the decision of the secretary on this subject, he having acted only in accordance with the general instructions of the committee not to allow the introduction of extraneous business to the notice of the assembly without their consent previously obtained."

3. The restriction under which Dr. Sturtevant was placed in addressing the assembly in 1862, arose out of a decision of the whole meeting. The committee had prepared resolutions on the subject of American war and slavery, which the meeting declined to accept.

The diversity of opinion on the whole subject was so great, that no other course was then open but to avoid at that time the further discussion of the topic. The Union was and is decidedly opposed to slavery, but that subject can hardly be discussed now without the introduction of other subjects on which a diversity of opinion exists.

4. The Union only professes to represent the opinions of its own members; and as you are not a member of the Union, you cannot be misrepresented or implicated by its proceedings.

I remain, Sir, yours faithfully,

(Signed) G. SMITH, Secretary.

Francis Taylor, Esq.

1, George-street, Manchester,  
24th November, 1864.

Sir,—I am duly in receipt of your note of yesterday, in which you explain the grounds upon which you declined to introduce Levi Coffin to the assembly of the Union in Hull, or to the dinner which closed its proceedings.

I do not question the correctness of your view that the extent of the prearranged business, and official routine, may be pleaded in explanation; but I deeply regret to learn that in an assembly of Christian ministers, after-dinner complimentary speeches are deemed more important than the claims of millions of starving men, women, and children just freed from bondage by the action of a war declared by its originators to have resulted from the adoption of a policy repeatedly urged upon our Transatlantic brethren by your Union.

With regard to Dr. Sturtevant, I would remind you that the occurrence to which he refers took place at the meeting of 1863, and not that of 1862; and also, that, in the record of the proceedings of that meeting, published by authority in the Congregational Year-book, no mention is made of any "decision of the whole meeting" placing him under "restriction," nor are "the resolutions prepared by the committee on the subject of American war and slavery, which the meeting declined to accept," named therein.

On the contrary, it is stated "that the Rev. George Smith having made various announcements, the chairman called on the Rev. Dr. Sturtevant to address the company, which he did with great tact and energy, both on general topics and in reference to the war that was raging in his country."

Surely I am not to understand that this is a garbled statement of the minutes, which is now only discovered when Dr. Sturtevant tells the whole truth on the other side of the Atlantic, and says he was prevented speaking on this very point,—which your letter of yesterday confirms.

I rejoice to learn that you have now arrived at the conclusion that the slavery question cannot be discussed apart from the rebellion and its causes. The declaration of the rebels of their intention to found an empire on slavery as its "corner-stone" made this clear from the beginning.

Your fundamental principle, which declares that you are a "Union of Congregational Churches throughout England and Wales," and the form of your deliberations, in which you adopt the phrases, "our churches," "our trust-deeds," "our institutions," &c., &c., is so calculated to involve the whole denomination in your proceedings, and to mislead, that, though not a personal member of the Union, but simply a deacon of an



Independent church in connection with the Lancashire Congregational Union, whose pastor, in his individual capacity, was present at the meetings referred to, and at your request took a prominent part in the proceedings, I cannot but feel, notwithstanding your disclaimer, that before the public I am "misrepresented and implicated by your proceedings."

This view receives a significant confirmation from the fact that your President, the Rev. Henry Allon, is not a member of the Union in any other sense than I am, as his name does not appear in the published list of subscribers from Oct. 31, 1862, to Nov. 27, 1863; nor does that of the church over which he is the pastor. And I find that your co-secretary, the president-elect for 1865, and 263 out of the 376 ministers who attended the last meeting of which the minutes have been published, a majority of the lay visitors, and a large proportion of your committee, are in the same position.

I am, Sir, yours truly,  
The Rev. Geo. Smith. FRANCIS TAYLOR.

#### PSALMODY AND COLLEGE EDUCATION.

To the Editor of the Nonconformist.

SIR,—I have read Mr. Curwen's letter, and it gives me the impression that he is not quite so much at ease as he would like to be. I have written two letters, and he and his five friends have availed themselves of the liberty of reply, and have indulged in a jolly good laudation of Tonic Solfa and its modulator, and notation, and publications, and marvellous capabilities, and achievements in Scotland and in England and all over the world; and now Mr. Curwen thanks his friends for their good service, and thinks they had better retire from a controversy with one who is only capable of reiterating the same thing. A very pleasant conclusion truly, but among the many things in Mr. Curwen's letter, I look in vain for his attention to the one question which I raised, and for the demonstration which I asked him to give. It would not be becoming in him and me to growl and bark, and tear each other to pieces like two British bulldogs.

Nor would it befit us to indulge in imputations of anger and petty spite, or of anything so absurd as the expectation of gaining credit with thinking men by the employment of contemptuous words and opprobrious epithets. Neither do I think that it would be wise in either of us to carry our tale into the invisible world, and so place ourselves beyond the reach of criticism.

Mr. Curwen and I knew each other twenty years ago, and we were then courteous and respectful and friendly to one another; and I knew of no good reason why we should not be so now. Let us debate keenly but calmly. However much we may differ, let us deserve the good opinion of each other and of all who may read our letters. Since writing my last, I have had two notes from Miss Glover, and one or two conversations, and I find that our opinions agree as to one at least of the additions that have been made to her system. That which I ventured to call musical twaddle, Miss Glover denominates absurdity and nonsense. This lady assures me that she will not accept from any Tonic Solfaists any pecuniary testimonial, so that Mr. Curwen need not take any steps in that direction. Now to the point in hand for before I leave the field I mean to send a shot right through that Tonic Solfa modulator. What I intend to knock clean out of it is the unwarrantable statement that it is the true scale of nature. What I say is that either it is the true scale or it is not. If it be not, then, assuredly it ought not to be so called. If it be, then let the evidence of the truth of that proposition be produced. Now, Mr. Curwen, take away these words from your Tonic Solfa modulator, or else give us the unmistakable demonstration that they may truthfully be retained. On this one point you and I must come to close quarters before I can allow you to leave the field. Let us both keep in good temper, and let us have out the demonstration. When this has been done I shall have something to say about God's great music system of nature, and Dr. J. B. Johnston may be sure of finding more in it than empty and high-sounding words.

I am, Mr. Editor, yours very truly,

J. J. WAITE, of Hereford.

Bournemouth, Nov. 28, 1864.

To the Editor of the Nonconformist.

SIR,—In the controversy respecting the systems of musical instruction which has for the past few weeks had a place in your columns, Mr. Waite has certainly been overpowered by numbers. Feeling a deep interest in the Psalmody question, and without wishing to enter upon the respective merits of the "figure" and "Tonic Solfa" methods, I think it is due to Mr. Waite that I should bear some testimony to the simplicity and efficiency of his system.

In the year 1861 Mr. Waite gave a course of lessons in this town to a class of probably 250 individuals, nearly all of whom knew nothing whatever of musical notation or the proportions of sounds. A psalm-tune was sung in harmony on the first night of meeting, much to the astonishment of the musical sceptics present, and by the time the twelve lessons were over the progress made by the class was very great. Mr. Waite paid a second visit in 1862, and a great improvement was made at that time. The result of these visits is that about fifty persons (perhaps more) who knew nothing of music, are now able to read it correctly in the established notation with the use of figures. As was to be expected, the majority of attendants at the classes failed to have perseverance enough to perfect themselves in the system, but a much greater result has been attained than was ever expected, even by the most sanguine. To me the beauty of Mr. Waite's system consists in the ease with which it can be adapted to the music already in use in the established notation, and in the readiness with which it may be acquired, even by children. Towards perfecting the psalmody of the churches throughout the country Mr. Waite has done great service, and he deserves much praise for his efforts from all who feel an interest in the advancement of congregational singing.

I am, Sir, yours truly,

AN ADMIRER OF MR. WAITE'S SYSTEM.  
Whitehaven, Nov. 28, 1864.

#### THE PRESSURE UPON DISSENTERS IN THE RURAL DISTRICTS.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow an old acquaintance to plead in your columns for the assistance of some of the wealthy supporters of Nonconformity in our cities and

larger towns? It is a fearfully unequal fight that we, in these small country towns, have to sustain. The bulk of the wealth and influence is on the side of the Church. The struggle for existence on the part of the "Chapel" is consequently severe. The majority of the small tradesmen belonging to Dissent are generally under the influence of the Church folks, who let it be pretty well understood that beyond going to their respective chapels, no further signs of Dissent will be tolerated. Let one of them appear at the vestry and oppose a Church-rate, and forthwith the decree would go forth, "No more articles from that shop." The consequence of this state of things is illustrated by what occurred at the last vestry-meeting of our parish. My colleague, another member of our church, and myself, were the only opponents of a manifestly illegal rate! We do not fear the battle, but it is all-important that we should be relieved of all unnecessary pecuniary burdens. Now, acting as an incubus upon our shoulders, is a comparatively small debt of 160*l*. We reduced it to this amount during the Bicentenary year. But that effort well nigh exhausted us; our strength being at best very small.

We have an excellent minister sent amongst us, and we want to add the interest of this debt to his income. During the fifteen years that I have been a reader of your incomparable journal, I have often read appeals from various quarters for help, and feeling confident that our case will bear inspection, I venture to solicit the contributions of the hundreds of judicious donors who doubtless read your paper.

I am quite sure that sooner or later the question will come up for discussion—How the interests of Nonconformity can be best sustained in these country towns? A long acquaintance with the difficulties of these small places has forced upon me the conviction that they constitute the weak point in Dissent, and that unless the strong ones of our large towns come to the rescue, we shall suffer a series of most humiliating defeats.

I remain, yours faithfully,

ARTHUR CLAYDEN.

West Lodge, Faringdon, Berks.

#### UNIVERSITY OF LONDON.

The following are lists of candidates who passed the respective examinations indicated:—

1864.—SECOND B.A. EXAMINATION.

EXAMINATION FOR HONOURS.

MATHEMATICS AND NATURAL PHILOSOPHY.—First Class.—Numa Edward Hartog, University College, scholarship.

CLASSICS.—First Class.—Numa Edward Hartog, University College scholarship.

Third Class.—John Henry Backhouse, University College; Arthur William Kay Griffith, Spring-hill College, and Samuel Seymour Grubb, University College, equal; William Coxeter, University College.

LOGIC AND MORAL PHILOSOPHY.—First Class.—

Henry Martyn Foot, Regent's-park College, scholarship. Second Class.—Rooke Pennington, Wesley College, Sheffield; Charles Stibbert Slater, Spring-hill College; James Edward Hannum, New College; Alexander Cluny Macpherson, King's College.

Third Class.—Arthur William Kay Griffith, Spring-hill College; George Alexander Christie, New College; Nicholas John Hannen, University and Manchester New College, and John South Shedlock, private tuition, equal.

ANIMAL PHYSIOLOGY.—First Class.—Numa Edward Hartog (prize), University College.

Second Class.—James Edward Hannum, New College.

Third Class.—Joshua Fayle, University College, and Thomas Gaskell Sykes, Wesley College, Sheffield, equal.

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY.

FIRST EXAMINATION.—First Class.—Donald Arthur Basset, private study; Joseph Estlin Carpenter, University Hall; Alfred Holborn, M.A., New College; Edwin Johnson, New College.

Second Class.—John Bell, Trinity College, Dublin; George Solomon Joseph, University College; James Locket, private study; John Lenton Pulling, LL.D., University College.

Third Class.—Elvery Dothie, New College.

SECOND B.Sc. EXAMINATION.

EXAMINATION FOR HONOURS.—CHEMISTRY.—First Class.—Alexander M. Thomson, B.A. (deserving of scholarship, but disqualified by age), private study; Arthur M'Dougall, Owens College; James Pearson, Irvine, B.A., first M.B., University College.

BIOLOGY.—First Class.—James Pearson Irvine, B.A., first M.B., University College.

LOGIC AND MORAL PHILOSOPHY.—First Class.—Philip Magnus, B.A., University College.

GEOLOGY AND PALEONTOLOGY.—First Class.—

Alexander M. Thomson, B.A. (deserving of scholarship, but disqualified by age), private study; James P. Irvine, B.A., first M.B. (scholarship), University College; Charles Graham, University College, and William Chatterton Coupland, B.A., University College, equal. Third Class: Arthur M'Dougall, Owens College.

SECOND M.B. EXAMINATION.

PASS EXAMINATION.—First Division (Medical Schools): Palemon Best, University College; William Carter, Charing-cross and St. Thomas's; Edward Casey, King's College; Carey Pearce Coombs, St. Mary's Hospital; Edwin Edmund Day, King's College; Thomas Marsden Edwards, Andersonian Institution; Thomas Fairbank, St. Bartholomew's Hospital; Edward Lloyd Harries Fox, University College; Charles Albert Hingston, St. Bartholomew's Hospital; John Harwood Hooper, St. Thomas's Hospital; Henry Law Kempthorne, King's College; Ebenezer Ludlow, St. Bartholomew's Hospital; Richard May Miller, B.A., University College; John Morton, St. Thomas's Hospital; John Albert Nunneley, Leeds and Guy's Hospital; John Jones Phillips, Guy's Hospital; Walter Rickards, University College; Frederick Simms, King's College; William Frank Smith, Guy's Hospital; John Sebastian Wesley, King's College.

SECOND DIVISION.—Frederick Pooley Edis, Westminster Hospital; James Hinds, Queen's College, Birmingham; George King, London Hospital; Shephard Thomas Taylor, King's College; Henry Willey, King's College; Thomas James Woodhouse, St. Thomas's Hospital.

#### Postscript.

Wednesday, November 30, 1864.

#### LATEST FOREIGN NEWS.

The Austrian Reichsrath has commenced the discussion of the address. Dr. Berger represented Austria's position as isolated, and declared that her only real ally was Germany. Austria must energetically oppose every separatist endeavour of Prussia. The debate on the paragraphs of the address then commenced, the first three of which were passed.

In the Italian Senate it was yesterday proposed that the Government should communicate any note it might have received from M. Drouyn de Lhuys since that of the 7th November. General La Marmora, in reply, stated that the Government had communicated all the documents that it believed it could. After a long discussion the proposition of Signor Pareto was rejected by a large majority.

Signor Pacheco, the new Spanish ambassador, has had an audience of the Pope to present his credentials.

Prussia has fixed a period of five days for the evacuation of Holstein and Lauenburg by the Hanoverian and Saxon troops.

At a meeting of the Frankfurt Diet yesterday, Saxony proposed that the Diet should determine whether the Federal execution in Holstein is to be considered at an end. This proposal was referred to the committees on the Holstein question.

The report of General Hake, commander of the Federal forces in Holstein, asking for fresh instructions, was then read. Bavaria proposed that the general should be directed not to abandon his present position without further orders. This was agreed to by a majority of votes, and the report was likewise referred to the committees. The views entertained by Prussia on every point in regard to the protracted occupation of Holstein by the Federal troops were energetically maintained by the representative of that country.

REPRESENTATION OF FINSBURY.—Last evening Mr. McCullagh Torrens met a large body of the influential electors of Finsbury at the Freemasons' hall, Great Queen-street, to explain his views as a candidate for the representation of the borough. Colonel Kennedy occupied the chair, and introduced the hon. candidate, upon whom he passed a warm eulogium. Mr. Torrens, on rising, was very warmly received. He commenced by expressing his opinion as to the sort of men who ought to be sent to the House of Commons for the large constituencies of the kingdom. They should be men with clear heads and honest hearts, who would carefully carry out the wishes of the people upon the three great questions of Reform, retrenchment, and social progress, questions which had been most shamelessly betrayed and played with by the present Parliament. He then adverted at length to the foreign policy of the present Government, which he thought was anything but satisfactory. They were pushing the policy of non-intervention to an unwarrantable extent, and attempting to isolate this country from other nations. This policy of isolation was a sorry policy, and would tend to plunge this country into a sea of future trouble. (Hear.) Our colonial policy, if he excepted that pursued towards India, was much more satisfactory; but they owed India a great debt for the way in which that country had been mismanaged. He strongly disapproved of the Chinese policy of the Government, and was much afraid it would end in an attempt on their part to absorb a large portion of that country in the name of what was called the interests of trade. (Hear.) With respect to home matters, he considered it would be wise and expedient for the middle classes, who now possessed the franchise, to support a measure which would secure the rights of citizenship to that large mass of intelligent working men from whom it was now most unjustly, in his opinion, withheld. (Hear.) Any such measure would receive his earnest support. He would also support all measures of social progress, and more especially any measure having for its object the improvement of the dwellings of the labouring classes—(hear)—which now were a disgrace to civilisation. He concluded a long and able speech amidst much cheering. A resolution was then adopted unanimously, declaring Mr. Torrens a fitting candidate for the representation of the borough, and pledging the electors present to support him at the next election. A vote of thanks to the chairman concluded the proceedings.

#### MARK-LANE.—THIS DAY.

Fresh up to our market to-day, the arrivals of home-grown wheat were very moderate, but the bulk of the samples was received in indifferent condition. Selected parcels moved off slowly, but were disposed of at Monday's prices. Damp produce was dull, at late rates. The market was seasonably well supplied with foreign wheat. Millers operated to a limited extent, and the transactions were chiefly of a retail character, at previous quotations. Floating cargoes of grain were in slow request, at late rates. There was a good supply of barley on the stands. Good and fine malting qualities moved off freely, at extreme rates; otherwise, the barley trade was dull, on former terms. Malt sold steadily, at extreme rates; but medium and inferior qualities were a dull inquiry. About an average supply of oats was on the stands. Generally speaking, the trade ruled firm, and prices showed a tendency to advance. Beans moved off steadily, at full quotations. For peas, the trade was firm, at quite previous rates. The market was scantily supplied with barrel flour, and the flour trade, on the whole, was steady at full prices.



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## The Nonconformist.

WEDNESDAY, NOVEMBER 30, 1864.

## SUMMARY.

MIDDLE-CLASS education seems to be the favourite topic of the hour, and we must confess to a feeling of shame at the nonsense which is being uttered on the subject. It might be thought from what is said, that this section of the community which has done everything else so well—which has astonished the world by its energy, enterprise, and self-reliance, is continually striking out new paths of industry, and subduing the forces of nature—cannot, from some mysterious reason, get their children properly educated. The doors of the Universities are to some extent slammed in their faces, the great public schools are carefully preserved for those who will mumble the State-Church shibboleth, the grammar schools are allowed to become nests of jobbery, and yet those who are chiefly responsible for this state of things cry out—"Something must be done, Government must come to the rescue of this helpless section of the community, and superintend its education." And this, twenty years after free-trade principles have become the maxims of the nation! We were doubly glad, therefore, to read the very sensible speech of Mr. Walter, M.P., at a meeting for the distribution of educational prizes at Oxford last week. That prominent friend of education thus admirably puts the case:—"Depend upon it if the upper or middle classes of England are either so indifferent to the education of their children, or so helpless about enforcing it, that they must needs go to Government for protection, they are no longer fit to be the citizens of a free country. I venture, therefore, to predict, that in spite of the demand made by some of the more enthusiastic friends of education, we shall not consent to have our public or private schools habitually submitted to Government inspection. A Commission may be all very well to inquire into the state of education, and to point out the defects which may exist; but these defects when pointed out must be remedied by the public themselves, and not by the Government, and it will be an evil day for this country when that principle is departed from."

Lord Wodehouse, the new Lord-Lieutenant of Ireland, has received a welcome in Dublin so cordial that it may be accepted as a good omen. The worst of this anomalous Vicerealty is that it raises expectations which are inevitably doomed to disappointment. His lordship has received numerous addresses of congratulation and fealty which indicate that the feeling of contentment with English rule is really spreading downwards. But still in many of these documents, and especially at the Dublin Corporation banquet, there was that expression of feeling which is but "a lively sense of benefits to come." "What are you going to do for us?"—would be a plain and broad interpretation of their language. Lord Wodehouse was obliged in the course of an admirable speech to put an extingisher on vague expectations. And he performed his task with great skill—showing how much Ireland had already been indebted to self-help in the cultivation of flax, her linen manufacturers, and her railway system. But he could not give them prosperity. "You know," he said, "that neither I, nor any men, nor any Government have such a power." "I should be but too glad if I had the wand of Prospero, and that with a wave of my hand I

could banish misery and poverty and wretchedness from this country." But if the Imperial Government is unable to give Ireland money and patronage, cannot it remove those many obstacles to her advancement which lie within its own sphere—such as are to be found in the tenure and transfer of land, and the maintenance of an alien State Church?

From central Europe we learn that the differences between Prussia and the minor German States have not yet been healed. A part of Holstein is still in the occupation of Saxon and Hanoverian troops, and the Court of Berlin has formally demanded their recall, and is preparing to send a new army of occupation into the Duchy. It is said that Austria backs up the sulky German States, in which case trouble may ensue. But Prussia refuses to take into consideration the future disposal of the Duchies so long as Federal troops remain in Holstein. The subject was taken into consideration at an extraordinary meeting of the Diet yesterday, and a resolution carried by a majority that their forces should remain where they are till further orders. At Vienna the Reichsrath has shown, in its reply to the Kaiser's speech, an unexpected spirit of independence, demanding a reduction of armaments, a better balanced budget, and a law for defining the responsibility of the Government. But this display will probably be as resultless upon the Imperial Government as is the opposition of the minor German Powers to the will of Prussia.

The first effect of President Lincoln's re-election by an overwhelming national verdict in the Northern States—having received a majority in twenty-three out of twenty-six States, apart from the vote of Tennessee, Louisiana, and Arkansas—is expected to be the sending of commissioners to Richmond to invite the return of the seceded States to the Union, with a full amnesty to all, not excluding the Confederate leaders. Of course this offer, which is the first ever made directly on the part of the North, is not likely to be entertained by President Davis, nor are the offensive terms in which General Butler made the announcement in New York—so different from Mr. Lincoln's excellent speech at Washington—adapted to increase the chances of its acceptance. But the mere rumour sent down the premium on gold in that city, and the offer may perhaps have some results in the distant future.

Professor Goldwin Smith has been entertained by the élite of the citizens of New York and others representing the professions and best society in America. In reply to an address of welcome, he expressed his sympathy with the Northern cause—which was "the cause of the whole human race"—and his hearty wish that the promises of future good will and peace between England and America contained in the address might be fully realised. The Presidential election had surprised him. "Here," he said, "is no anarchy, no military dictatorship. In the midst of civil war a civilian is re-elected as President by a constitutional process as tranquil as an English Sabbath-day. And no king is more secure in the allegiance of his subjects than is the President in the allegiance of all—even those who voted against him—beneath his elective rule." He should return home with a calm assurance of the future, believing that the victories of the North, especially their moral victories, would fill the hearts of English Liberals with gratitude, joy, and renewed hope. The Professor's speech was, it need hardly be said, very cordially applauded.

There are at length some tidings of Sherman. That enterprising general having destroyed all he could of Atlanta, and the railroad north and south of the city, marched south on the 12th inst., his apparent object being to capture Macon, afterwards liberate the many thousand Federal prisoners at Andersonville, thirty miles further south, and thence proceed to Savannah, a distance of 300 miles, *via* Augusta. The news of his evacuation of Atlanta seems to have been known at Richmond on the following day—a clear proof that the telegraphic communication of the Confederates was yet perfect. But it was not likely Lee could send any troops to stop his progress, whilst Hood was, by the last accounts, at Florence, in Northern Alabama, on the banks of the Tennessee river. One column of Sherman's army is, however, said to be moving towards Selma in the same State, perhaps to break up the railway in Hood's rear. But beyond the fact that Sherman has abandoned Atlanta, nothing authentic is known. The hasty retreat of Early down the Shenandoah valley—"to check Sherman's advance," says the telegraph—must be a mistake.

### RUMOURED PROGRAMME FOR NEXT SESSION.

CABINET Councils follow one another in quick succession. They are due at this period of the year. They have their special times and seasons

as meteors have. They come in clusters—that seems to be—in November at any rate—the law to which they are subject. And with Cabinet Councils about this time of the year come as regularly rumours of projected Ministerial policy. Something always oozes out from the depths of the secret conclaves—generally, however, one-sided, mis-shapen, incomplete—valuable, perhaps, as a hint, but unreliable as a guide. Were the Cabinet like the Kingdom of Italy, "one and indivisible," we should give more heed to the revelations which occasionally enliven the columns of the *Morning Post* or the *Observer*. As it is not so, we feel ourselves justified in receiving them with caution. They may or they may not represent the settled determination of the Ministry. They may disclose only what is still under discussion, and should in that case be regarded as the *antennæ* of the Premier feeling their way to public opinion. They may be put forward as blinds only to conceal, by the announcement of something upon which the Cabinet are unanimous, some other matter which seriously divides them. They usually convey to us truth in a magnified, distorted, or yet unsettled form. There is almost always something at the bottom of every rumour which reaches the public ear through this medium—but we have observed that when the Session brings out the whole of it, we are very apt to ask—"Is that all?"

Well, the rumour now current is, that we are to have another Budget of remissions. As in past Sessions, so in the coming one, Mr. Gladstone is to make the fortune of the Administration. It lives in these latter days by gradually undoing, as far as it is capable of being undone, what, in its younger days, Lord Palmerston prided himself upon effecting. He produced "bloated armaments"—the Chancellor of the Exchequer reduces their proportions. Not that the noble lord will leave behind him no solid and enduring memorial of his political supremacy—he will bequeath to the country a vast system of fortifications for the erection of which he, and he only, is primarily responsible. That fruit of his policy will remain to coming generations, whether for the approval or the ridicule of posterity, time and events must be left to show. The kindred portion of it is already giving way before his eyes. There is scarcely a principle which he had nourished into strength in the Foreign Office which is not succumbing to the pressure of public opinion. There is scarcely a buttress built up by him in support of such principles which is not being pulled down under his own supervision. We have had a European policy, an Eastern policy, a slave-trade suppression policy, a China and Japan policy, to say nothing of the Central Asian policy which culminated in the Affghanisthan disaster—and when the noble lord quits the stage upon which he has been prominent for more than half a century, every one of these policies then remaining will probably go with him. And we have had, with a view to give effect to them, a rapid development of our military and naval strength, which, probably, is destined to dwindle, even in his own time, into normal proportions. At all events, rumour runs in this direction—the doctrine of non-intervention having been accepted by Parliament as the rule of our relations to Foreign Powers, we have no sufficient motive for keeping up our armaments at their present standard of strength, and substantial reductions have been resolved upon accordingly.

Let us not, however, receive too ungraciously the boon in store for us. It does not, certainly, comprise all that we might have naturally and justly expected to be proposed to a Parliament elected to amend the representation, and about to hold its last Session without having discharged its special responsibility. But, such as it is, we shall accept it thankfully—first, for what it is in itself—secondly, for what it comes from—thirdly, for what it points to.

The remission of taxation by the Chancellor of the Exchequer to which, it is said, we may hopefully look forward will amount to 3,000,000. In what way it will be distributed we are not precisely informed. Presumably another penny in the pound will be taken off the Income-tax, bringing it down once more to fivepence, the lowest point it has reached since it was laid on by Sir Robert Peel. Fire insurance can urge a long standing claim. Sugar may again be dealt with—or, as some people suggest, malt. Mr. Gladstone, however, is sure to keep his own secret fast, and is as likely as not to put it into as agreeably startling a form as possible. We judge that he will still preserve the existing proportion between direct and indirect taxation, and in his treatment of the latter will give preference to those plans which will most materially relieve the springs of industry and commerce. But come in what shape it may, it will, no doubt, be acceptable to the public.

It will be all the more pleasing on account of the sources from which it proceeds. Partly, no doubt, it will represent our expanding commerce



—but in the main, we are given to understand, it will be derived from a reduction of expenditure. Our army estimates are to be cut down, which, standing as they now do at 15,000,000*l.*, they can very well admit of without touching the efficiency of our defensive apparatus. How many millions sterling we have paid during the last ten or fifteen years for the privilege of officiously meddling in the political affairs of Continental Powers, it would be hazardous to pronounce—but there can be little doubt that they have reached a high sum. The contemplated reduction of expenditure is to be especially valued because it is a practical indication of the reality of that change of policy which was theoretically inaugurated last Session upon the total break-down of our Dano-German diplomacy. The fact is, that the old Foreign Office system had become the scorn of Europe, and it was apparent, in more ways than one, that, however loudly our Ministers may threaten, however severely they may lecture, however perseveringly they may diplomatised, the interests of the nation are too vast, too complex, too internally vital, to allow of our resorting to hostilities save at the dictate of an overpowering necessity. So with the old habits of intervention has departed the main pretext for incurring a war expenditure in time of peace.

But the reduction of taxation next Session, springing as it does from such a cause, points forward to something even more gratifying. It takes an initiative which other great Powers may be glad to follow. It will invite a reconsideration of Napoleon's proposal for a European Peace Congress introductory to a general international disarmament. It implies a settled continuance of tranquillity. It is a confession that nobody will be likely to disturb us so long as we mind our own business and leave other nations to mind theirs. It may be interpreted as a fitting prelude to another pacific era. As such we shall welcome it when it comes with all our heart.

#### MR. COBDEN AT ROCHDALE.

WE share only, we imagine, the feeling of the British public in setting ourselves with the liveliest expectation to the perusal of any speech which Mr. Cobden has deemed it worth his while to deliver. He is not a man who craves to be incessantly before the public. He never speaks for speaking sake. Whenever he stands up before an audience, it is because he has something to say. He knows clearly what it is which he wishes to transfer from his own mind to the minds of others, for, ordinarily, he has thought often and much about it. He generally finds apt words in which to clothe his thoughts, for he seeks to make his meaning as clear to his hearers as it is to himself. The arrangement of his matter is as lucid as his diction, and for the same cause. He appreciates, better than most men, the logic of facts, and he evidently reads them, collects them, and grasps them in his memory, with a special regard to their logical value. He is never dull, never incoherent, never incomprehensible. He is generally highly instructive, and one seldom listens to him without carrying away some striking view of things worth subsequent reflection.

Mr. Cobden's best efforts are reserved for the House of Commons. He is most thoughtful, most guarded, most transparently clear, when he is conscious of addressing himself to intelligent and watchful antagonists. In the presence of an exclusively sympathising audience, he puts, if we may so say, less tension upon the muscles of his intellect. He does not keep so distinctly before him a point to drive at, and his mind is not so constructed as to retain in view several points not essentially connected with each other at the same time. He cannot dispatiate—he seldom declaims—and when he is prevented by the nature of the occasion from working up to a definite practical issue, he loses something of that concentration of power which is his distinguishing characteristic. Nevertheless, he is always a charming, as well as forcible speaker, and one to whom it is a great privilege for any one to listen, whether he speaks from the platform or in the senate.

Mr. Cobden has just paid his annual visit to his constituents. Rochdale may be justly proud of him as its representative, and, we think, he has equal reason to value Rochdale. Mr. Cobden is not a man who would be likely at any time to adopt the customary form of giving an account of his stewardship by presenting a *resumé* of the proceedings of the Session. It is not needed for the explanation of his own course—it is "stale, flat, and unprofitable" so far as the wants and expectations of his audience are concerned. He usually, on these occasions, looks a little ahead of him, and prefers pointing out what ought to be done, to dwelling upon what has been done. But this year he reversed his customary practice. The

debate on the Dano-German quarrel, and the revolution which the events which led to it had effected in the policy of the Foreign Office, had so strikingly illustrated and so irresistibly commended and confirmed the leading principle which he has made it his business to enounce for years past, that it was natural he should survey the ground upon which so signal a victory had been achieved, and sum up its most important results. This he did with that modesty of tone which is one of the most charming features of his character. He is charged indeed with appropriating to himself the credit of a change which has been brought about, not by his efforts, but by the course of public events and their influence upon public opinion. The accusation is as absurd as it is ill-natured. Mr. Cobden does not say, does not insinuate, does not even imply, "I did it." But what he is justified in maintaining is, "This is the view I have held from the beginning of my course as a public man—this is the counsel I have uniformly proffered—this is the advice which Ministers from whichever side of the House they might be chosen as uniformly pooch-pooched as unworthy the dignity of England—and now, you see, events have indicated the political foresight which you derided, and you are compelled by the necessity of the case, as well as by the change of the opinion of the country, to adopt and act upon it." We know not what should recommend a statesman to our confidence, if the confirmation of the views he has stood nearly alone in urging, by their subsequent acceptance by the Government, the Legislature, and the nation, is not to have that effect.

Much of what Mr. Cobden said on the subject of America is deserving of serious attention. But we hope our leading politicians in England will not get into the habit of identifying the success of the North with the favourable prospects of political freedom all over the world, nor its possible failure with the downfall of liberty. We cannot see the struggle in that light. It is, undoubtedly, of the highest interest to humanity that the problem of government by and for the people as a whole, should not fail of being proved by the experience of Americans. But it seems to us that the solution of that problem is not called in question by the civil war now desolating that vast continent. Republican institutions not only have not broken down, but they are sustaining, as probably no other political institutions could have done, the heaviest strain by which they could have been tested; and the peaceful re-election of Mr. Lincoln amid the din of hostilities carried on on an unprecedented scale of magnitude, demonstrates their essential soundness and strength. The strife now afoot is not to determine whether men living together in a community shall have the ordering of its affairs—but whether several such communities shall compel several other neighbouring communities, politically organised to a considerable extent upon the same model, to remain with them in a Federal league whereby the whole may become irresistibly powerful for offence as well as for defence. It may or may not be expedient that the Union be maintained. It may or may not be advantageous to the liberties of the world that it be restored to its pristine integrity. But if, in the event, the Federation be broken into two, three, or more empires, we do not see how that will damage the cause of free political institutions, and we deprecate the impolicy of so representing it to the public mind. If slavery, as a social institution, perishes in this war, we are at a loss to discover at present how mankind will lose, merely because the continent of America is distributed into a plurality of organised communities.

#### THE CONFEDERATE APPEAL TO EUROPEAN SYMPATHY.

THE Government of the Southern States of America, in view probably of the re-election of Mr. Lincoln, and a continuance of the war, have reissued their manifesto of last June, with a view "to enlighten the public opinion of the world with regard to the true character of the struggle in which they are engaged, and the dispositions, principles, and purposes by which they are actuated." In this ably and carefully written document we find very impressive appeals in the name of freedom and humanity, but no information as to the "principles and purposes" of the Confederate States, though they differ *in toto* *et alio* from every one of the countries they are addressing in the very framework of their new commonwealth. They "desire to stand acquitted before the tribunal of the world, as well as in the eyes of Omniscient Justice, of any responsibility for the origin (sic!) or prolongation of a war as contrary to the spirit of the age as to the traditions and acknowledged principles of the political system of America"; and require—eight millions of people

they declare they are—to be left alone "in the undisturbed enjoyment of those inalienable rights of 'life, liberty, and the pursuit of happiness,' which our common ancestors declared to be the equal heritage of all the parties to the social compact." From beginning to end there is not a word to indicate that this is the appeal of, say four millions of people to retain as chattels the other four millions—not a syllable in reference to that "domestic institution" to preserve and extend which the war was entered upon. When in February of this year a similar manifesto was issued, there was an allusion to the fact that these States had "formed a new Confederate alliance as an independent government, based on the proper relations of capital and labour"—that is, in which capital *owns* labour, and for working out their peculiar phase of civilisation. But now even this reference to "the principles and purposes" of the Southern States is suppressed; and if we were to be guided by the sentiments of the latest appeal, we might conclude that it emanated from a nation of free-men, like the Swiss, struggling against unprovoked aggression.

The plea, then, on which the Confederate Congress claim the sympathy of other nations is a false and impudent plea. Nearly four years ago they dared not to avow, as Mr. Cobden said at Rochdale, that their sole grievance was the denial of their claim "to consolidate, perpetuate, and extend slavery." But now to put forth a solemn State document, denouncing "the extravagance which would dream of the conquest of eight millions of people, resolved with one mind 'to die freemen rather than live slaves,'" when it is notorious to all the world that, if there be eight million people in the Confederate States, four millions are doomed to perpetual bondage, seems to us absurd as well as matchless effrontery, which is adapted to suppress the natural sympathy for all who struggle bravely and perseveringly, whatever their object. As our feelings are once more appealed to, it may be worth while to look at this Manifesto in the light of current events.

The "principles and purposes" of the Confederates, which they promised to explain to the world but did not, are, however, unreservedly discussed at home. It will have been observed that the project of arming the slaves of the South, suggested by the Governors of several of the States, has fallen to the ground. The Confederate President professes that he does not think that desperate expedient necessary at present. He has probably felt the pulse of the Congress, and found that they are not sufficiently unanimous to make the step a desirable one. Indeed, his proposal to employ 40,000 negroes as pioneers and engineers' labourers, with the promise of their ultimate freedom, is unpalatable to many of that slaveholding assembly. They fall back upon that State-rights principle, which, though very very effectual to secure secession, has ever since been starting up like a ghost across the path of Mr. Davis and his colleagues, to thwart and embarrass them. Thus, Mr. Foote spoke of the President's message as claiming in principle more than even Mr. Seward demanded. "If the Confederate authority could," he said, "emancipate 40,000, as contemplated by the message, it would emancipate all. Lincoln claimed no more." The subject was still under discussion; but it is evident that in Congress, as well as elsewhere, there is extreme jealousy of the interference of the Central Government with the living chattels of the planters; and that there are now two parties in the South—those who are resolved to stand or fall by slavery, and those who would surrender the system rather than their independence. Between them, it is likely that the favourable opportunity to make use of their chattels in the ranks of the army will be allowed to pass away.

Conspicuous among the former class is a writer in the *Richmond Enquirer* who very plainly describes the origin of the conflict now raging. He asks, "What has embittered the feelings of the two sections of the old Union? What has gradually driven them to the final separation? What is it that has made two nationalities of them, if it is not slavery? It was slavery that caused them to denounce us as inferiors; it was slavery that made the difference in our Congressional representatives; it was slavery that made the difference in our pursuits, in our interests, in our feelings, in our social and political life; it is slavery which now makes of us two peoples." This extract is but another proof, if it were required, that slavery is not a mere excrescence of Southern life, but woven into the very texture of society—the "corner-stone" of its political edifice. Else why should their Government resolutely refuse an exchange of prisoners? The Federals honourably insist as a *sine quâ non* to an exchange, that all who have fought in their ranks and are captured should be regarded equally as prisoners of war. The Confederates resolutely decline to send back escaped slaves, though willing to exchange free negroes. Rather



than surrender the assumed right of property in man they will allow thousands of their white countrymen to pine away in Northern prisons.

Let Englishmen who are willing to be caught by the fine phrases of the Confederate manifesto attentively study the message of President Davis, and the report of Mr. Seddon, the Secretary of War. Both of these documents assume as an axiom that slavery is the best and natural condition of the African race. Mr. Davis says that comparing what they have done for their negroes with "the experiments of others who have borne similar relation to the African race, the people of the several States of the Confederacy have abundant reason to be satisfied with the past, and to use the greatest circumspection in determining their course." That is to say, slavery is better for the blacks than freedom. Mr. Seddon also argues that the negroes are more "vitaly concerned" in Southern independence than the whites themselves, because "it is the question of their existence as a race." Is it not curious that both Mr. Davis and his colleagues should be willing to grant as a boon to the negro who will fight for them that freedom which on other occasions is denounced as a curse? The freedom of the black is a good thing when it is wanted as a stimulus to sustain white independence, but a deadly evil when it is claimed as a natural right. And thus, when the self-interests of the slave-owners require it, the entire principle on which their system is based is cast to the winds, and emancipation is held out to the negro, to quote the very words of Mr. Davis, as "the reward of faithful service."

The Manifesto makes a great point of the unanimous resolution of eight millions of people to endure every extremity rather than submit again to Federal rule, and to "a worse than Egyptian bondage." This is a very grave consideration, if true, even with respect to four million whites. But there is anything but unanimity or enthusiasm in some parts of the South for the national cause. So little are the people ready for "extermination," that two-thirds of those who ought to be in the army, said Mr. Davis at Macon, are not in service, and the Richmond Congress have gone the length of requiring the Government to insist upon citizens liable to military duty, absent from the country not on public business, returning and assisting in the public defence, on pain of confiscation of their property, disfranchisement after the war, or other adequate penalty. Coercion, and not patriotism, is coming to be the moving power in the South, as some suppose it has been from the beginning.

And what is the condition of the country, according to authentic information? Three at least of the Confederate States are in a state of disaffection or anarchy. The Alabama Legislature has absolutely neglected to provide for the defence of the State at the call of their Governor, and adjourned without doing anything. In Raleigh, the capital of North Carolina, a conspiracy has been detected, implicating many high citizens, to force Governor Vance into separate State action, with the view to peace negotiations with Mr. Lincoln. Governor Brown, of Georgia, says, in his recent message, that "it is a fact which requires no effort at concealment, since the late announcement of the President in his speech at Macon, that our armies have been weakened to an alarming extent by desertion and straggling." And these deserters, aided by small bodies of Confederate cavalry, he adds, "are a lawless banditti," "constantly robbing and plundering our people of their stock, provisions, and other property." In North Carolina, also, the country districts are infested with bands of armed deserters and runaway slaves, who make raids on plantations and depôts of supplies. Governor Brown's whole tone is that of a man who reflects the deep discontent of those whom he represents. The South has, he says, "in practice made fearful strides since the war began towards a centralised government with unlimited powers. The longer the war lasts the greater the tendency to this result, and the less probability, at its termination, of a return to the constitutional forms and republican simplicity which existed at its commencement." He denounces the "ambition and obstinacy" of those in power, both North and South, speaks of the place-hunters and large Government contractors, "supported out of the public crib, while all around them are misery and want," as the enemies of the American people, and declares that peace can only be brought about by the action of the separate States apart from their central Governments.

The allegation of the Manifesto, therefore, that there are in the South "eight millions of people," "animated with one spirit to encounter every sacrifice of ease, of health, of property, of life itself, rather than be degraded from the condition of free and independent States, into which they were born," is a fiction, disproved by notorious facts. The same system of plunder and lawlessness which

Mr. Brown bewails in Georgia is rife, according to the confessions of Southern journals, in Virginia, Tennessee and Mississippi, owing to the cruel guerilla system sanctioned by the Central Government. Professed friends more than open foes are the scourge of the non-combatants of the Confederate States, and it seems quite possible that the intervention of the Federal Government will be eventually required rather to protect the Southern population from absolute anarchy than to overcome their hostility to the Union.

#### IN THE HUMOUR.

We caution the reader against applying the words at the head of this article to the mood in which the writer sits down to it. We shall not be guilty of the bad taste of disclosing to the public the mysteries of the study. We only mean to make a remark or two on the close and almost inseparable connection there is, in any department of work, between its being thoroughly well done, and the workman being "in the humour." Unquestionably, every performance mainly achieved by the agency of the brain, not only puts in requisition the force of the will, but, in order to any high success, demands that the will should be enticed to assert itself by the intercession of the likings. It is especially the case in writing; that is, in attempting to put before other minds something that shall amuse, interest, instruct, or invigorate them. Men may be driven into battle by the bayonet behind them, but compulsory soldiers are hardly worth their salt. And men may do a great deal of literary drudgery rather because they are obliged than because they choose to do it; but, if they are wise, they will drudge only in reference to that portion of their task which may be kept out of sight, namely, collecting and arranging the materials which it is their intention to work up. "The intelligent reader" can generally discern at a glance what has been "done with a will," and what has been merely turned out "to order" against the grain of inclination; for upon almost all the visible results of purely intellectual activity, the workman unconsciously leaves traces of the spirit in which he worked.

But now, getting away from the field of literature, or, more correctly speaking, regarding it only in its relations and proportions to the whole range of mental activity and labour, the importance of doing what we do when we are "in the humour," and the striking superiority of the work so done, ought to put us upon a more serious inquiry than is commonly given to the question, as to the causes upon which the flow and ebb of humour are ultimately to be traced. It is clear enough that a man cannot regulate at will the condition of his mind in relation to the task upon which he may chance to be engaged. No doubt, he can avoid some of the practices, habits, or states of feeling, which infallibly prevent the possibility of any special inspiration. But whence does such special inspiration come? What are ordinarily the laws which rule its action? Is it wholly arbitrary?—arbitrary in fact, as well as in consequence of our ignorance of its nature and modes of operation? Or does the wind in this case, as in an infinitely higher one, blow where it listeth, no one knowing whence it cometh or whither it goeth? We know what industry is, what carefulness is, what conscientiousness is, and we feel sure that we can bring them fully to bear upon any of our enterprises by the force of our own determination? But what is genius? Or to come lower—perhaps only a little lower—down in the sphere of our investigation, what is being "in the humour"? What are the distinctive qualities which it presupposes? What may be set down as the differentiating conditions between the negative and the positive in this matter? Can they be defined? Can they be controlled to any appreciable extent?

It would be sheer folly for us, within the limits to which we are restricted, to venture into this rather abstruse, but not altogether unpractical, speculation. Our queries have been suggested in the hope of attracting towards them the attention of more capable thinkers—not with the idea of our being competent to furnish the solution of them ourselves. But although we cannot now investigate the causes of the phenomenon, we may help to fasten attention on the phenomenon itself. All brain-workers—poets, historians, essayists, painters, sculptors, musicians, architects, philosophers—know the immense difference there is between being "in the humour" for their respective labours, and being merely willing to work. There are intervals, not very frequent with many, rare with some, when the mind acts upon its materials by intuition—when new ideas rush into it unbidden, and arrange themselves, as if in obedience to some inscrutable law of

psychology, in artistic groups, or logical sequence—when a wide district of thought suddenly becomes visible, like the appearance of a rich and cultivated vale to the resident on the hill-top when the morning mist in which it lay enveloped has risen up and passed away—when fresh forms of beauty present themselves, not in dim and uncertain outline, but in all the completeness of a perfect vision every detail of which is impressively distinct—when the material mechanism by which the intellect acts seems to move of its own accord, or rather, when one could almost believe that the intellect, in its own fulness of activity, dispensed for the time being with the use of that mechanism. We call them, possibly with more literal correctness than we are aware of, moments of inspiration. The things revealed to us may not be of very high importance, nor deserve very reverent attention—but the manner in which they come into our minds differs essentially from all others whereby we gain our perceptions of what is outside of us. At such times, we not only work with a will, but our will and the mental powers which it usually sets and keeps in motion, appear to be under the impulsive and directive control of some extraneous agency, and to become the passive instruments of an energy of which we can give no account even to ourselves.

There are countless gradations of this form of mental operation, rising from that which we have typified by the words at the head of this article, to the most splendid intuitions of genius. It may be—indeed, it is not unlikely—that every original contribution to the intellectual inheritance of man came from this source—was in its rudiments what we commonly designate "a happy idea"—a sort of unlooked-for penetration of some ray of light from the great realm of the unknown from which we are separated by our material organisation. The first flashes of thought which have ultimately disclosed to us the great primordial truths of science, or which have led the way to grand inventions, or which have laid bare the essential laws and conditions of our own nature, physical, intellectual, moral, social, political, and religious—were perhaps radiations of light or life, or both, from an unseen centre—and may be said to illustrate anew the declaration of an Apostle that "Every good gift, and every perfect gift, cometh from the Father of lights, with whom is no variableness, neither shadow of turning."

And if there be any foundation of truth for the hypothesis glanced at above, may not the further conjecture be allowed, that this influx of somewhat, whether in the shape of thought or influence, from a dispensation beyond our ordinary sphere, may conform itself to conditions partially, at least, within our own control? If all those who are conscious of an occasional experience akin to that we have attempted to describe, were to watch the state of their minds immediately antecedent to it, might it not be that, in process of time, there might be collected a code of laws in harmony with which this supposed inspiration becomes invariably operative? For ourselves, we shrink from dogmatizing upon a subject of which we know so little. But is it not one that might amply repay fuller inquiry? It seems to us that a great secret underlies these manifestations of the mind's activities—a secret not wholly beyond the reach of human powers—a secret which, whenever it shall be laid bare, will solve some of the most important problems which lie in the neighbourhood of the border line between the seen and the unseen. We content ourselves with indicating what we regard as a fruitful sphere of investigation and speculation, leaving it to others to bring to light its hidden treasures.

THE LATE MEETING AT BURSLEM, ON THE AMERICAN QUESTION.—"Humanitas" writes,—"I was present at the meeting, and can confidently affirm that had it not been for the persistent and insolent attempt on the part of the chairman to override the decision of the meeting (which it must be remembered was a town's meeting), in thrusting a stranger upon them, the proceedings would have been orderly enough. Mr. Schofield's speech was admirable, commencing with a well-merited rebuke to the 'clergy and churchwardens,' for assuming in their character, as clergymen, &c., to guide and bias public opinion; he severely castigated the chairman for his gross partiality; and concluded with lucid, clear and cogent arguments, which it would have been a difficult matter for any one to upset. The friends of freedom and non-intervention have cause to regret that this speech was not reported *verbatim et literatim*. It does not, however, suit the purpose of that portion of the press which supports the Southern cause, to spread sound doctrine—sophisms are more in their way. As they were defeated at a public meeting, they convened a private one on Tuesday evening last, to hear their champion, J. B. Kershaw, Esq., 'admission by ticket only.' Here, of course, they had it all their own way."



## Foreign and Colonial.

## THE CIVIL WAR IN AMERICA.

The Persia has brought advices from New York to Nov. 16th, and the North American to the 18th.

## THE PRESIDENTIAL ELECTION.

The official returns of the Presidential election have not yet been received. The popular majority in favour of Lincoln is probably 300,000 voters. In the Electoral College Mr. Lincoln had 213 and M'Clellan 21 votes. The correspondent of the *Morning Star* writes:—

To sum up the whole story briefly and in such a shape that your readers may comprehend the result at a glance, let me give it to them in a tabular form thus:—

	Lincoln.	M'Clellan.
California ...	25,000	—
Connecticut...	2,481	—
Delaware ...	—	450
Illinois ...	34,000	—
Indiana ...	25,000	—
Iowa ...	30,000	—
Kansas ...	10,000	—
Kentucky ...	—	25,000
Maine ...	18,000	—
Maryland ...	7,000	—
Massachusetts...	70,814	—
Michigan ...	10,000	—
Minnesota ...	5,000	—
Missouri ...	5,000	—
New Hampshire...	2,000	—
New Jersey ...	—	6,500
New York ...	9,000	—
Ohio ...	30,000	—
Pennsylvania...	15,000	—
Rhode Island...	5,061	—
Vermont ...	20,000	—
West Virginia...	2,000	—
Wisconsin ...	10,000	—
Kansas ...	10,000	—
Nevada ...	2,000	—
Oregon ...	2,000	—
	339,356	31,950

Then to these States may be added Tennessee, Louisiana, and Arkansas, which would roll up Mr. Lincoln's majority of the popular vote to 350,000 at least. The votes of the Electoral College will stand as already reported—213 for Mr. Lincoln and 21 for General M'Clellan, leaving out of the count the votes of Tennessee, Louisiana, and Arkansas. I believe that all these States went through the forms of an election, and if they were added to the loyal States reported above, Mr. Lincoln would have 235 electoral votes in an aggregate of 256. These figures speak for themselves, and tell emphatically enough of the firm determination of the people of the loyal States to make still further sacrifices for the suppression of the rebellion; but to bring out distinctly the fact that they are even more nearly unanimous than when Mr. Lincoln was elected, let me make some contrasts. In 1860, the twenty-one States which will be admitted to vote in the Electoral College cast 316,491 votes for the Republican, and 416,244 for the Democratic ticket, leaving Mr. Lincoln in a minority of about 100,000. In 1864, the same States gave him an aggregate majority of over 300,000. Again, in 1860 he had 168 electoral votes against 49 in these same States; now he has secured 213 out of 234. But if all the Confederate States had cast their electoral votes the Opposition would have been in a minority, for the aggregate then would have been 314, of which you see Mr. Lincoln has an actual majority of 46. Nor is this all. Go back a little further, and the significance of this endorsement of Mr. Lincoln's administration and policy becomes even more emphatic. In 1852 General Pierce carried all but four of the States then in the Union, yet he received a popular majority of only 58,000 of the aggregate vote. In 1856 Mr. Buchanan was elected, yet he was in a minority of 413,760; and in 1860, again, in all the States Mr. Lincoln was also in a minority of 356,658. Is there not historical retribution in the fact that his majority of the popular vote this year should have been almost the same as the minority in which he found himself four years ago?

On the night of the 10th the Republicans of Washington serenaded Mr. Lincoln at the White House, and was subsequently addressed by the President elect from a balcony. The following is a portion of Mr. Lincoln's speech:—

But the election, along with the incidental and undesirable strife, has done good too. It has demonstrated that a people's government can sustain a national election in the midst of a great civil war. (Renewed cheers.) Until now it has not been proved to the world that this was a possibility. It shows, also, how sound and how strong we still are. It shows that, even among candidates of the same party, he who is most devoted to the Union and most opposed to treason can receive most of the people's votes. (Applause.) It shows also, to an extent yet unknown, that we have more men now than we had when the war began. Gold is good in its place, but living, brave, patriotic men are better than gold. (Cheers and other demonstrations of applause.) But the rebellion continues, and now that the election is over, may not all, having a common interest, reunite in a common effort to save our common country? (Cheers.) For my own part, I have striven, and shall strive, to avoid placing any obstacle in the way. (Cheers.) So long as I have been here I have not willingly planted a thorn in any man's bosom. While I am deeply sensible of the high compliment of a re-election, and duly grateful, as I trust, to Almighty God for having directed my countrymen to a right conclusion—as I think for their own good—it adds nothing to my satisfaction that any other man may be disappointed or pained by the result. (Cheers.) May I ask those who have not differed with me to join with me in this same spirit towards those who have? And now let me close by asking three hearty cheers for our brave soldiers and seamen, and their gallant and skilful commanders.

After the election, General Grant sent the following telegram to Washington:—

City Point, Nov. 10 (10.30 p.m.).

Hon. Edwin M. Stanton, Secretary of War.

Enough now seems to be known to say who is to hold the reins of the Government for the next four years.

Congratulate the President for me for the double victory. The election having passed off quietly—no bloodshed or riot throughout the land—is a victory worth more to the country than a battle won. Rebellion and Europe will construe it so.

U. S. GRANT, Lieut.-General.

The Northern press accepts Lincoln's election as a declaration of four years' more war.

In the approaching Congress the Senate will consist of thirty-eight Republicans and fourteen Democrats, and the House of Representatives of 134 Republicans and forty-seven Democratic members. One of the first acts of Congress will, it is thought, be to declare the Emancipation Proclamation of 1862 as a constitutional measure, and to give the requisite two-thirds vote in favour of the abolition of slavery throughout the Union.

## THE WAR NEWS.

The Confederates on the James River were very active. On the 11th inst. Lee was massing troops on the left wing. There were no indications yet of either army entering winter quarters. The Confederates had again attempted to pierce Grant's line, but were repulsed. The Dutch Gap Canal was completed. Butler has returned to the James River. Numerous guerillas have crossed the Potomac, and the citizens on the Pennsylvania border are organising themselves for defence.

It is stated that Grant meditated another effort in a few days to break up the Confederate lines, for which purpose all furloughed officers and men had been ordered to return immediately.

Severe frost prevailed in the Shenandoah. It was rumoured that another Confederate attempt to invade Maryland and Pennsylvania had commenced. The Federals have abandoned the Orange and Alexandria Railroad. Sheridan was encamped in the neighbourhood of Winchester. The Confederate cavalry, during a reconnaissance of his position, were driven back and pursued beyond Front Royal, with a loss of two guns and 150 prisoners. General Early, who was confronting the Federals at Staunton, has retreated towards Staunton, pursued by Sheridan.

A large force, under Magruder, had endeavoured to cross the Mississippi, near Gaines Landing, to reinforce Hood. A Confederate force on the Mississippi side was co-operating. It was believed that the Federal gunboats will prevent the crossing. Several attempts to cross Texan cattle over the Mississippi for Hood had been frustrated. Three thousand cattle, strongly guarded, had crossed the Black River. A body of Federal troops, however, subsequently attacked the guards, captured a third of the cattle, and dispersed the remainder.

Southern journals report that Hood was marching on Chattanooga. Forrest had moved from before Johnstonville, and was supposed to have joined Hood. But, according to later accounts, Hood's army, estimated at 30,000 men, was concentrated at Florence, in Alabama. Southern papers assert that Forrest had destroyed or captured, at Johnstonville, fourteen transports, four gunboats, thirty-three cannon, and stores worth 3,000,000 dollars.

Beauregard is reported to be marching from Corinth with a large force against Memphis.

Nothing official has been received from Sherman. The Western press assert that, after destroying the public buildings, manufactories, the defensive works, and the railroads north and south of Atlanta, he moved southward from the city with 50,000 men, on the 12th, carrying thirty days' rations. It is reported that he is marching on Macon and Augusta, on his way to strike Charleston and Savannah. The news of his whereabouts reached Richmond on the 13th. The papers of that city assert that one column of Sherman's army had moved from Atlanta towards Selma, Alabama. It is reported that Wheeler's cavalry made a dash into Atlanta when nearly all the Federal troops had left the city. The Federals destroyed nearly all the public property at Rome before leaving.

The correspondent of the *Star*, writing before the latest news was received, says:—

The people are gradually settling down into the conviction that it is this which he has adopted—toward the Atlantic seaboard via Macon and Milledgeville, taking in his route Andersonville, the depot of Federal prisoners, and Augusta, the place where so many powder-mills are concentrated, and making Savannah his object in point. As a straw indicative of the fact that the wind is setting in this direction, the Western papers, perhaps indiscreetly, publish the following brief note, which General Sherman addressed to the President of the St. Louis Sanitary Commission a fortnight since:—

Gaylesville, Ala., Oct. 25.

James E. Yeatman, President, &c.

Dear Sir,—I thank you for the prompt fulfilment of the request to send certain articles for our prisoners at Andersonville. Things have changed since, and I may go in person to deliver those articles to the prisoners. In the meantime I will hold them for that purpose. I can make no use of the money for their benefit, and beg you to use it in your noble charity.

With respect, yours, &c.,

WM. T. SHERMAN.

Andersonville, as any good map will show your readers, is thirty or forty miles south of Macon, and a rapid march in that direction would assuredly result in the capture of whatever Federal prisoners may be confined there. The number has reached as high as 30,000, but after the fall of Atlanta it was greatly reduced, and it is possible not more than 10,000 or 15,000 may now be held at that point. All the accounts received from Andersonville represent the poor fellows as having been greatly reduced in strength by harsh treatment and a short supply of food, and it is certain that if Sherman undertook to liberate them he would be compelled to send back a corps of his army with them to Atlanta, as it would be a physical impossibility for them to follow him upon the tedious march which he is supposed to have before him. The destruction which an army would accomplish in moving from Atlanta to Savannah, would break up for weeks all possibility of communication between the armies of Hood and Lee, and what is more important, in

Central Georgia and South Carolina are congregated immense numbers of negroes whom their masters have taken with them in their flight from the districts now under Federal control.

On the 13th and 14th Breckinridge recaptured Bull's Gap, Tennessee, defeating General Gillem, capturing 400 prisoners, six cannon, and all the Federal trains.

Mobile despatches assert that the Confederates had captured Morganza, Louisiana, with 1,900 prisoners.

## SPEECH OF GENERAL BUTLER.—PATRIOTIC RUMOURS.

General Butler had left New York, and at a farewell levee created a decided sensation by using this language:—

Now, then, what is the duty of the Government in the present future? War cannot always last. The history of nations, the experience of the world, has shown this. War, therefore, must come to an end. But how? In what way? A war of this kind is to be prosecuted for the purpose of breaking down the power of those opposed to the Government, and bringing them into the fold of the Government, under the supremacy of the laws. In view, therefore, of the unanimity of the American people, in view of the strength and majesty of the law, in view of the might of the nation, might it not be suggested that now is a good time for us once again to hold out to the deluded men of the South the olive branch of peace, and say to them, "Come back, come back now. This is the last time of asking. Come back and leave the feeding upon the husks, and come with us to the fat of the land, and let bygones be bygones, let bygones be bygones, and our country will live in peace hereafter." (Loud applause.) Are we not able to afford it now? Do we not stand strong enough? Do we not stand with union enough to be able to afford that to the leaders and to all? There might have been reason, I think, among a proud and chivalrous people that they would not desert their leaders in answer to the amnesty of President Lincoln; but now has come an hour when we can say, "Come back, come back, and submit to the laws, and you shall find exactly such laws as before, except so far as they are altered by the good judgment of the Legislatures of the land." (Applause.) We are in a condition now, not taking counsel from our fears, nor taking counsel from our weakness, but taking counsel from our magnanimity and our strength, again to make an offer for the last time, to call upon them, and then shall we not, in the eyes of the country, have exhausted all the resources of statesmanship in the effort to restore peace to the country?

In consequence of this speech, the opinion prevailed that the offer of amnesty and a formal proposition to the Southern States to return to the Union would immediately be made by Mr. Lincoln. This belief led to a rapid decline of the premium of gold, which closed on the 18th at 116½.

A despatch of the 19th says:—"The report of Lincoln sending peace commissioners to Richmond is reiterated."

The Washington correspondent of the *New York World* asserts that the French Minister had had an interview with Mr. Seward, when the offer of French intervention was renewed.

## THE PROPOSED ARMING OF SOUTHERN SLAVES.

The report of the Confederate Secretary of War states that there is no immediate necessity for arming the negroes. The plan is said to be opposed by a large number of the members of the Southern Congress. The *Richmond Whig* opposes President Davis's proposition to emancipate the slaves after service.

The *Richmond Enquirer* of the 4th publishes a remarkable letter from a planter, protesting very strongly against the employment of negroes. He asks:—

Can it be possible that a Southern man—editor of a Southern journal—recognising the right of property in slaves, admitting their inferiority in the scale of being, and also their social inferiority, would recommend the passage of a law which at one blow levels all distinctions, deprives the master of a right to his property, and elevates the negro to an equality with the white man? Is it for this we would seek the aid of our slaves? To win their freedom with their own independence, to establish in our midst a half or quarter of a million of black freemen, familiar with the arts and discipline of war, and with large military experience? Has the bitter experience of Virginia with regard to free negroes already been forgotten? What has embittered the feelings of the two sections of the old Union? What has gradually driven them to the final separation? What is it that has made two nationalities of them, if it is not slavery? It was slavery that caused them to denounce us as inferior; it was slavery that made the difference in our Congressional representatives; it was slavery that made the difference in our pursuits, in our interests, in our feelings, in our social and political life; it is slavery which now makes of us two people as widely antagonistic and diverse as any two people can be—and it only needs a difference of language to make the Northerner and Southerner as opposite as the Frenchman and the Englishman.

The *Lynchburg Republican* speaks much to the same effect:—

For forty years the people of the South have been fiercely battling against the mad schemes of the Abolitionists to destroy the institution of domestic slavery. We have uniformly contended that negroes were property, and that slavery was a local institution, with which no power under the sun could interfere save the sovereign States themselves, in their individual capacity. For this great principle of right of the States to regulate their domestic institutions to suit themselves, we went to war with the North, and for nearly four years have maintained the dreadful conflict with unexampled success. Just at the moment when all the gigantic schemes of the enemy to subjugate us have failed, it is gravely proposed by respectable though chimerical journals in the South to ignore all our past cardinal principles, surrender the great question for which we went to war, and do for ourselves precisely what Lincoln and the Abolitionists proposed to do for us without war—abolish slavery! This is the naked proposition of those who advocate the conscription of our slaves as soldiers.



## THE GOVERNOR OF GEORGIA ON THE WAR.

The Governor of Georgia, in a message to the legislature of that State, declares that the war may continue indefinitely unless the people, both North and South, in their capacity as sovereign States, shall bring their influence to bear on both Governments requiring to stop the war, and permit the people of each State to vote to what Confederacy they will unite their destiny. In the meantime the Southern armies must be sustained. The Governor disapproves of arming the slaves, but would employ them in all useful capacities. He further says that "it is a fact which requires no effort at concealment, since the late announcement of the President in his speech at Macon, that our armies have been weakened to an alarming extent by desertion and straggling."

## MISCELLANEOUS.

General Canby, the Federal commander of the Mississippi department, has been shot by guerillas.

Price had moved westward from Cane-hill into Arkansas.

The Government has anticipated the payment of the interest of the January coupons amounting to nine millions.

The boiler of the gunboat Tulip, of the Potomac flotilla, had exploded, destroying the vessel, and killing fifty-five out of sixty-five prisoners who were on board.

The prosecution in the case of the St. Albans raiders had been closed at Montreal. F. Bennett Young handed in his commission from the Confederate Secretary of War, and asked for a delay of thirty days to enable him to communicate with the Government at Richmond before offering his defence. It was granted.

The authorities of Toronto had received an intimation of an intended raid into Canada by the members of the Fenian Brotherhood in the Federal States.

On the arrival of the Florida the American consul at Bahia proceeded to Washington, where he had an interview with Mr. Seward. The crew of the Florida had been sent to the Capitol prison at Washington, and the vessel ordered to New York for adjudication. The *Richmond Examiner* thinks that the remonstrances of Brazil against the seizure of the Florida will prove unavailing, unless backed by the great European Powers, which it considers improbable. The *Examiner* regards the Florida as lost.

Lieutenant-Governor Jacob, of Kentucky, had been arrested and sent to the Washington political prison.

A postscript in the *New York Herald* asserts that Butler will supersede Stanton, who will be appointed Chief Justice of the Supreme Court. According to another report Banks was likely to be War Minister.

General McClellan's resignation of his commission in the United States army had been accepted, and Sheridan had been appointed to the vacant major-generalship.

The Tallahassee escaped pursuit off North Carolina coast during the night, and reached Wilmington in safety.

Gold was 116½ prem. on the 18th.

## FRANCE.

The *Constitutionnel* says the Emperor has expressed to M. de Persigny his regret that, in a letter to M. Girardin, he had manifested a desire to see some modifications introduced in the press laws.

The Bishop of Chartres has followed the Bishop of Nîmes in denouncing the Convention and the conduct of the French Government subsequent to it. These are the only two prelates who have hitherto spoken out upon the subject. The Bishop of Nîmes, since publishing his mandate, has gone to Rome under pretence of the necessity of seeking a warmer climate.

A Paris correspondent of the *Independence* writes:

The two new bishops of Châlons and Perpignan had applied to Rome to obtain bulls consecrating their nomination by the Imperial Government. Mgr. Maignan, Bishop of Châlons, obtained it without difficulty, but not so the Bishop of Perpignan. This prelate, on being called on with his colleague to declare if he believed in the infallibility of the Pope, replied indeed affirmatively, but with certain reserves, limiting himself to the doctrine of the Gallican Church, as expounded by Bossuet. This answer did not satisfy the Vatican, and the new bishop has but little chance of being preconized at Rome. Mr. Baroche is said to be engaged in warmly supporting the Bishop of Perpignan and the rights of the Gallican Church.

The election of members of the councils and consistories of the Protestant churches throughout France is to take place in all the parishes in the course of January next. To constitute an elector the person offering himself must, first, be thirty years of age. 2. He must have resided in the parish for two years, or for three if not born in the parish. 3. He must prove his admission into the Church by a certificate of his first communion or by a declaration of communion signed by a prelate. 4. He must prove by a simple declaration that he participates in the exercises and obligations of his Church. 5. If married, that he received the Protestant nuptial benediction. A parochial register for electors is open from the 1st of January to the 31st of December to serve for the following year.

It appears from statistics lately published that the population of France when the census was taken in 1861 amounted to 37,382,255 souls, not including the population of Algeria, the colonies, and the foreigners residing in France.

## ITALY.

On Monday the Senate passed the Financial Bill by 108 against 27 votes.

The report of the committee of the Senate warmly approves the Franco-Italian Convention, and proposes the adoption of the bill for the transfer of the capital to Florence.

The Turin journals publish the text of a bill to be forthwith submitted to the Italian Parliament for the general suppression of conventual and monastic establishments, and awarding alimony to the present inmates on a graduated scale, chargeable on existing land revenues. There is a clause restricting the operations of the mendicant orders, but the main features of the enactment are identical with the legislation adopted in Spain nearly half-a-century ago, and nearly to the same extent in Portugal.

## AUSTRIA.

In the Austrian Parliament on Thursday, Herr von Schmerling stated, in answer to a question, that the Government do not intend during the present session to bring in a bill for the establishment of Ministerial responsibility. He declared that the proper time for the introduction of such a measure could only arrive when the new Constitution shall have been virtually carried into effect in all parts of the empire.

The draft of the Address of the Lower House of the Reichsrath, in reply to the Speech from the Throne, regrets the interruption of constitutional activity in some portions of the empire. It expresses a wish that the Croatian and Hungarian Diets may be convened after the close of the session, and hopes that the Lombardo-Venetian and Galician Diets will likewise soon be assembled. The Address regards the re-establishment and consolidation of a lasting peace as the unalterable determination of the Government. It confidently believes that the Government, co-operating with the German Confederation, will assist the Duchies in fully obtaining their rights in the succession question, and in effecting an independent settlement of their own affairs. The Reichsrath will gladly hail all efforts on the part of the Government to oppose separatist tendencies adverse to the interests of the German Confederation, and any endeavours tending to strengthen by federal reform the bond between the German States. The Reichsrath hopes that the exceptional circumstances necessitating the proclamation of a state of siege in Galicia will shortly disappear. The Address asks for a reduction in the military and naval expenditure. It then declares that a law establishing Ministerial responsibility is urgently needed to complete the Austrian Constitution. In conclusion, it expresses hopes that the inconveniences caused by the failure of the commercial negotiations with Prussia will be lessened by the proposed modifications in the Customs' tariff.

The *Official Gazette* of Venice has an article which is intended to be a defiant reply to the speech recently delivered by General Della Marmora in the Turin Parliament. The official paper declares that Austria will neither surrender Venice by compromise, nor yield it up to force; that Austria expects to see the kingdom of Italy soon crumble away, and that Piedmont alone can then only provoke her ruin if she quarrels with her neighbour. This sort of vehement and braggadocio rodomontade in an official journal is something rather new.

## PRUSSIA AND THE DUCHIES.

Attention is now being drawn to the dispute which has evidently arisen between Austria, Prussia, and the Diet, regarding the Duchies. Prussia declines discussing the question of succession till the Saxon and Hanoverian troops, acting under the Diet, evacuate the territory. This is said to be in direct opposition to the policy of Vienna, which supports the Diet in its assumption of the right to decide the question of succession. Prussia is taking steps to carry her own way. The military journals of Berlin assert that new troops, destined to the Duchies, have received the order to take the necessary measures for an occupation of three years. At the same time the Berlin Ministerial journals make use of language more and more severe and menacing towards Saxony and Hanover, and the agents which the Governments of the two countries have charged with the Federal execution in the Duchies. The *Kreuz Zeitung* announces that the Prussian Government intends to demand of Saxony and Hanover reimbursement of the expenses which would result for Holstein and Lauenburg from the prolongation of the execution; the conclusion of peace having caused the right of execution to cease, the Duchies were no longer bound to bear the expense, but those who prolonged Federal measures contrary to right. The same journal understands that the Berlin Cabinet purposes having recourse to the personal fortunes of the Civil Commissioners of Saxony and Hanover to meet the deficit which a recent measure taken by these functionaries beyond their competence will produce in the budget of Lauenburg. The discussion is becoming animated and irritating, and a Berlin letter foresees that serious events may result from the sullen warfare which Austria and the secondary States cease not to make against Prussian preponderance in the north, a war in which Prussia is determined not to yield. On Monday evening Prince Frederick Charles of Prussia summoned the officers of his staff, and instructed them to hold themselves in readiness to carry out at a moment's notice the orders for the departure of the Prussian troops from the Duchies. Prince Aronberg and Count Wallis, of the Austrian staff, were present.

## RUSSIA.

The *Breslau Gazette* asserts that General Berg, Governor of Poland, has received orders from his Government to forward to St. Petersburg a report

upon the general situation of the kingdom, and to say whether there is any possibility of having the state of siege provisionally raised in certain districts. The journal which makes this statement adds that General Berg is also instructed to cause an address to be signed calling for the complete absorption of the kingdom of Poland into the Russian empire.

In pursuance of an Imperial decree 71 monasteries and four convents have been closed in Poland on account of not possessing the requisite number of inmates, and 39 other religious houses on account of participation in the Polish insurrection. The religious establishments which are not suppressed by this decree are forbidden to maintain relations with either the provincials or generals of their orders. The confiscated property of the monasteries and convents will be exclusively devoted to ecclesiastical, educational, and charitable purposes.

The *Moscow Gazette* makes a somewhat singular announcement. It declares that the interests of Russia demand that she should support Austria on the Venetian question, and endeavour to limit the action of the September Convention to Rome alone.

## FOREIGN MISCELLANY.

The Spanish elections, so far as their results are already known, have returned 200 Ministerial and about 40 Opposition candidates.

The accounts from the Punjab and from Guzerat inform us that the crops have to a great extent failed, and that there is more than a probability of famine.

DEATH OF JULES GERARD.—At the last sitting of the Paris Geographical Society, M. Molte-Brun read a letter from Sierra Leone, confirming the account of the death of Jules Gerard, the lion-killer, who was drowned in attempting to cross the river Joub.

Earl Grey arrived at Brussels on Saturday from Germany. His lordship proceeded to Laeken, where he was received by the King, an honour which was also conferred on him as he passed through Brussels a short time since.

CAPTAIN MORGAN, for many years employed in the service of the London Missionary Society, after a protracted illness, died of cellular dropsy at Prahra, near Melbourne, on the 23rd September. His end was peace. He bore his affliction with great patience. He was highly esteemed by all who knew him.

THE WEATHER ON THE CONTINENT.—M. Matthieu (de la Drôme), the French weather prophet, whose guesses have so frequently been verified, predicts that Europe will be visited between the 28th of November and the 3rd of December by the most severe tempest of the century. In the almanack which contains this prediction he had affirmed that from the beginning of November to the 20th of December, "disastrous rain" would fall in Southern Europe, which so far has proved correct. In Tuscany the rivers have risen till the lowlands have been drowned, part of the junction railway swept away, and Florence seriously injured. In Spain the inundations have been even worse, particularly in Valencia, "where the earth is water and the men women." In that province Alcira is "a heap of ruins in a great lake." Torres has lost 100 houses, and nine other towns are named as needing immediate assistance, while in no less than twenty-three villages the masonry which supports the irrigation works has been swept away, causing an amount of loss not to be estimated in money.

THE DURBAR AT LAHORE.—At the late Durbar, which was held by Sir John Lawrence in magnificent tents pitched on a smooth plain outside the walls of Lahore, the Rajah of Jheend was dressed in pure white muslin, gleaming all over with diamonds and emeralds, and a yellow turban. The Maharajah of Puttala, a very important personage, wore a dress of rich lavender silk, but so overlaid with emeralds and pearls that the colour could hardly be distinguished. The Maharajah of Cashmere and his son, a boy of ten, were in white, with red and yellow turbans, emeralds and diamonds. One chief, of great stature, appeared in black and gold, with a green turban; another showed his true Sikh extraction by a robe of pure yellow. The characters and histories of these princes were as striking and varied as their apparel. There were two high priests of the Sikh nation, lineal descendants of the very prophet who founded the state. There was the very Sikh nobleman who, as the best horseman of his race, had led the charge against us at Chillianwallah. There was the noble Persian of the Kussilbash tribe who had rescued the English prisoners from Cabul. There was a little nabob, only seven years old, who behaved with as much intelligence and composure as the most experienced ruler. One chieftain present was noted as the handsomest man in the north-west, another as the wittiest, a third as the heaviest—who was so large, indeed, that the arms of his chair had to be cut off before he could be seated. Not a state, not a dynasty, not a principality, not an office, not a dignity remained unrepresented in the Durbar.

THE CALCUTTA CYCLONE.—A letter from Calcutta says:—"The Lieutenant-Governor of Bengal arrived in Calcutta on Thursday. He found that the effects of the cyclone are beginning to be understood thoroughly rather than passing away. The distress among the natives is everywhere very great, and yet the wealthy Bengalees—and there are many of them—refuse as a class to give anything towards the aid of their countrymen. They think the English ought to support them, and, as usual, they cry to the Government for help. Men who have lakhs at their command will absolutely not give a single pice to keep their own countrymen from dying of starvation. Contrast this degrading meanness with the behaviour



of the Parsee gentlemen of Bombay. Sir Jamsetjee Jeejeebhoy, and a few of his friends, happened to be at Poona, when the news of the cyclone reached them. They immediately made up a sum of 75,000r. among them, and Sir Jamsetjee's brother sent 25,000r. as his own subscription; making together 10,000l. This was done in half an hour. It ought to put the wretched sensual Bengalee to utter shame; but it will not. On this side of India, the Europeans and the Government do everything. They pay for the education of the natives, and the wealthiest Baboo will send his sons to the University, but never give a rupee towards its support. The Parsees, on the contrary, will not allow us to feed them and bring them up. The more you do for the Bengalee the more you may, and the more he will abuse and slander you for your pains. His conduct in this affair of the cyclone will not soon be forgotten in India. I am sorry to say that among the losses at sea in the cyclone was the steamer Persia, from Rangoon, with twenty-seven Europeans on board and about 120 natives. The Goloonda mail-steamer, as she came up the bay towards the river, met many hundreds of dead bodies, some, it is said, those of European women. The sad truth is, that we none of us have any idea yet of the loss of life which this awful storm occasioned. We only know that once more the Hooghly is full of dead bodies."

#### DINNER AT NEW YORK TO PROFESSOR GOLDWIN SMITH.

A complimentary breakfast was given to Professor Goldwin Smith at the rooms of the Union League Club, Union-square, New York, on Saturday morning, the 12th of November. Mr. Charles Butler, who presided on the occasion, was seated at the centre of the table in the middle room, with Professor Goldwin Smith, of England, M. Auguste Laugel, of France, and Professor Vincenzo Botta, of Italy, on his right; and Major-General Butler, Rev. Dr. Ferris, of the University, on his left; with Mr. Jonathan Sturges, the president of the club, immediately opposite. The vice-presidents who presided at the two ends of the table were Wm. M. Evarts, Esq., and George Griswold, Esq.

Mr. Jay, on behalf of the company, delivered an address of welcome to Mr. Smith, from which the following is an abstract:—

Europe need not fear that when this rebellion is suppressed and slavery extinguished, the American people, desirous as they are to return to the industrial pursuits of peace, will retain their great armies in the field, unless European Governments, by further intermeddling with our affairs, shall compel us to continue the struggle. (Cheers.) In that case, which may God forbid, we shall still be assured, using your own eloquent words, that "this great community of labour bears in it, with all its faults, something not uncared for in the counsels of Providence, and which Providence will not let die." (Loud cheering.) Touching the future relations of America and Europe, while the freedom of the one and the feudalism of the other presents features of antagonism that can never perhaps be entirely harmonised, there have been furnished on our part some grave causes of prejudice and dislike which will vanish with the extinction of slavery and the lust of dominion which it naturally engendered. (Cheers.) Apart from the insolence and arrogance of the slave power, which have at times marred alike our domestic legislation and our foreign diplomacy, the growing jealousy in Europe of our Transatlantic Republic has arisen less from the extent of its territory, or from the magnitude of its army and navy, which were both inadequately small, than from the power of its principles, the marvel of its prosperity, and the force of its example. In view of these, they seemed to fear that the Republic of Washington in its youth might sway the world, as did Rome in its age: *Non ratione imperii sed imperio rationis.* (Applause.) Closing these remarks, I beg leave to observe that we do not welcome you, Sir, to America merely as the Regius Professor of Modern History at Oxford, nor even for what England and America already owe you, nor for what they confidently expect from you, but we cordially greet you as a friend, and as an associate of the friends of liberty throughout the world. (Prolonged cheers.)

At the conclusion of the address, Professor Smith responded. Before he began the company rose to their feet and gave him an impressive welcome. He spoke as follows:—

Gentlemen,—I received your invitation to this entertainment as I have received all the kindness which has welcomed me here, with feelings at once of pleasure and embarrassment; of pleasure at finding that an Englishman who, like you, loves liberty and social justice, has in America a second home; of embarrassment, and almost of shame, when I think how little I can possibly have done to merit such attentions. If a mere writer could ever have been led by this kind welcome to over-estimate his own services, such feelings would have been banished from my mind when I was present at a soldier's funeral, and saw borne past me the body of one who had given to this cause not mere words of sympathy, but a young, promising, and happy life. I was not even among the first to perceive the claims of your cause upon our sympathies; though from the time when it came clear out of the mists which at first surrounded it, as the cause not only of your territorial greatness, but of humanity and civilisation, and brought out the nobler part of the national character, which to the eye of distant spectators had been at first obscured, it has received the deep and unwavering allegiance of my heart. On all grounds, then, I accept this honour, not for myself, but for the great party in England of which I am an adherent, and which has followed you with its good wishes through this great struggle. Would that Cobden or Bright were here in my place to represent your English friends more worthily, and to acknowledge this tribute in better words than my unpractised tongue can command. In truth, little gratitude is due from you to any English Liberal who has raised his voice in support of this cause. It is our cause as well as yours. Our

hopes of political progress have sunk with your calamities. They will revive with your victories. They will revive with your victories over your enemies in the field. They will revive still more with your moral victories at home. The tidings are now on their way to England for which English Liberals have been waiting with intense anxiety, and which will fill their hearts with gratitude, joy, and renewed hope. This great triumph—this great ratification of the principles for which you have done and suffered so much, and on which your commonwealth is founded—will cause almost as much exultation in England as it is causing here. I came here partly in pursuance of my vocation as a student of history, to verify the theory which I had formed. I came to see whether the progress of humanity, which I had learnt to trace through all the ages, and believed to be perpetual, had been arrested here. I shall return convinced that it has not been arrested. I was told that my visit to America would modify my liberal opinions. In a certain sense I own they have been modified. Till I came here I was not a revolutionist, for no man can more heartily abhor violent revolutions—but somewhat impatient of political evils, and anxious for vehement effort and for immediate change. I shall return with my impatience allayed by a calm assurance of the future. You will succeed in your great experiment, and we shall in the end feel, in the solution of our political problems, the beneficent efforts of your success. I came also to see a great political crisis. Would that all those who love and all those who mistrust free institutions, could have seen it also! Would that they could have witnessed as I have the majestic calmness with which, under circumstances the most perilous and exciting, the national decision has been pronounced. Here is no anarchy, no military dictatorship. In the midst of civil war a civilian is re-elected as President by a constitutional process as tranquil as an English Sabbath-day. And no king is more secure in the allegiance of his subjects than is the President in the allegiance of all—even those who voted against him—beneath his elective rule. I would, too, that the English people could witness as I witness the spirit of humanity which retains its power over all the passions of civil war, notwithstanding the greatest provocations; and the absence, which has most forcibly struck me during my residence here, of any bloodthirsty sentiment or any feeling of malignant hatred towards those who are now your antagonists in a civil war, but whom, when they shall have submitted to the law, you will again eagerly welcome as fellow-citizens, and receive back into the full communion of the free. Many a prejudice, many an error, would be dispelled, many a harsh judgment would be cancelled, many a bitter word recalled, if only my countrymen could behold with their own eyes what I have beheld and now behold. I will not on this occasion dwell on the present state of feeling in England towards this country. You know by this time that we are not, as a section of our press would represent us to be, united in sympathy with your enemies, but that in this as on other political questions we are divided among ourselves, and that the mass of our people are on your side. Mr. Ward Beecher, who is here present, must have sufficiently assured you of this fact. But I cannot omit on any occasion, least of all on this occasion and in this city, to protest that all Englishmen who have any regard for the honour of England or even for her real interest as a commercial nation, reprobate and abhor the conduct of those shipbuilders and merchants of Liverpool whose ignoble cupidity, regardless alike of public morality and of the welfare of their country, has brought the two nations to the verge of a desolating war. No part of the address which Mr. Jay has read finds a more cordial response to my heart, or will find a more cordial response in the hearts of my friends, than that which promises future good-will and peace between England and America. One great cause of our transient estrangement has been removed, as Mr. Jay has most truly remarked, since the slaveowner has ceased to fill your councils with his tyrannical spirit, and to inflame the animosity of your people against a nation which, with all her shortcomings and with all her faults, has been the sincere, constant, and active enemy of slavery. In the councils of England too—at least in the general sentiments of our nation—a change favourable to the continuance of friendly relations with your country will not fail to ensue when, the alien form of slavery having disappeared, your institutions shall stand forth in their true lineaments and native character, as the first attempt in the history of the world to found a great community on the principles, on which alone a community worthy of the name can be founded, of common interest and equal right. Your cause, as I said before, is ours: it is the cause of the whole human race. That all the sacrifices you have made for it may be abundantly repaid, that speedy victory may attend your arms, that victory may be followed by perfect reconciliation and the healing of all the wounds which civil war has made, and that you may be guided by the spirit of wisdom and patriotism through the work of reconstruction and all the difficulties and problems which remain, is the earnest prayer of thousands and tens of thousands of English hearts, and of none more than of mine.

Professor Smith's remarks elicited frequent and enthusiastic applause, and were heard throughout with the deepest attention.

The audience was subsequently addressed by Mr. Evarts, General Butler, Dr. Coxe, Professor Botta, Messrs. Godwin, Bancroft, and other gentlemen. Letters were read from President Lincoln and Secretary Fessenden.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 109 during the week.

LAW REPORTING.—The bar mustered very strongly on Monday in the dining-hall of Lincoln's Inn to consider the question of law reporting. The Attorney-General presided. Mr. Daniel, Q.C., moved the adoption of the report of the committee which had been appointed. It recommended that a system of authorised law reporting should be established. Mr. Daniel went at great length into the details of the plan. A number of amendments were proposed, but finally they were all negatived, and the original resolution was passed.

#### MR. COBDEN AT ROCHDALE.

The Rochdale Reform Association, stimulated by the recent movements of the Conservative party in the borough, held a political *soirée* on Wednesday evening in the large machine-works of Messrs. Thomas Robinson and Son, which long before the appointed hour was densely crowded in every part. It was estimated that upwards of 6,000 persons were present. Mr. John Tatham, the Mayor of Rochdale, presided, supported by the principal gentlemen of the town connected with the Liberal party. Mr. Cobden, M.P. for the borough, attended, but Mr. Bright, M.P., to the great regret of his fellow-townsmen, was prevented from being present by the recent death of a son of much future promise. Mr. Cobden, who arrived at Rochdale on the previous day, met with a very enthusiastic reception, and on taking his seat on the platform, accompanied by Mr. George Wilson and Mr. Jacob Bright, was loudly cheered. Mr. Alderman ASHWORTH moved the following resolution:—

That this meeting expresses its sincere sympathy and condolence with Mr. J. Bright, M.P., in the domestic bereavement which has prevented his attendance, assures him of the high esteem in which he is held by his fellow-townsmen, and is grateful to him for the valuable assistance he has always so cheerfully given to the Rochdale Reform Association.

Mr. JOHN PETRIE briefly seconded the resolution, which was then carried unanimously.

Mr. COBDEN, who was received with enthusiastic and sustained cheering, the audience rising as he stepped to the front of the platform, commenced by a reference to Mr. Bright's absence, and then reviewed the events of last session, a great part of their time being occupied with the Schleswig-Holstein question. He especially reprobated the speeches of Lord Ellenborough in the House of Lords, and adverted to the struggle which was believed to be going on in the Cabinet on the propriety of declaring war against Germany. Then came the final decision of the Government which amounted to a revolution in our foreign policy.

The whippers-in were during that eventful week sounding the views of members, and then came up from the country such a manifestation of opinion against the war that day, after day, one member after another, representing large constituencies, went to those who acted for the Government in Parliament, and told them distinctly that the nation would allow no war for any such matter as Schleswig-Holstein. (Hear, hear.) There came surging up from the great seats and centres of manufactures and commercial activity one unanimous veto against a war against Schleswig-Holstein. The conversation which passed in those gossiping purlieus of the House of Commons, the library and the tea and smoking rooms, was most interesting and striking. A man representing a great constituency would be asked, "Well, how is it that the newspapers are all writing for war?" The reply would be, "Oh, the newspapers in London which are in the interest of the Government are publishing leading articles in favour of war, but they are expressing only their own opinions, and not the opinions that one hears on 'Change.'" By the end of the week preceding the Ministerial statement there was such a manifestation of public opinion that I was satisfied that, whatever the papers said, that whatever was the opinion of the Cabinet at the moment, no Government could get us into a war while the Parliament was sitting. When the subsequent debate came on and I spoke on the subject, I challenged the House to say whether I was speaking incorrectly when I declared that there were not five men in it who would vote for a war in connexion with any question at issue in regard to Schleswig-Holstein, and nobody contradicted me. (Hear, hear.)

The week's debate on this question appeared to him to be this:—

Both sides felt that they were parties to such a hideous fiasco, that they were in such an ignominious plight, that as representatives of this great nation they had so compromised themselves that there was a general disposition to take the pledge of non-intervention. (Cheers and laughter.) But you know that when people get the headache after a debauch they sometimes take the pledge to be teetotalers, but they don't keep it. Now, what I want to do is to prevent the recurrence of that disgraceful proceeding which wasted you the last session of Parliament, and ended by making you as a nation, as far as a Cabinet can make it, ridiculous.

Judging from the recent speech of Mr. Bouverie and other indications, he thought, however, they would have to do with the policy of intervention what they did with respect to the corn question, to reiterate and repeat. As Mr. O'Connell once said, "I always go on repeating until I hear what I am saying coming back to me in echoes from other people." (Hear, hear.)

Now, my friend Mr. Bouverie speaks in favour of a foreign policy which should be founded upon a benevolent sentimental principle, that we should do what is right, true, and just to all the world. I think, as a corporate body, as a political community, if we can manage to do what is right and true and just to each other—if we can manage to carry out that principle at home—it will be about as much as we can do. (Hear, hear.) I don't think I am responsible for seeing what is right and just carried out all over the world. If we had the responsibility I think Providence would invest us with more power. We cannot do it, and there is an end of the matter. . . . We live in a time when it is utterly impossible for Englishmen ever to make war profitable. What we want in statesmanship is this—that we should know what are the interests of our days with our better lights and knowledge, and not be guided by the maxim and rules which appertain to a totally different state of things; and no statesman ever did succeed unless he was carrying out a policy that was suited to the times in which he lived and in which he wrought up to the highest lights of the age in which he flourished. That is the only way in which a statesman can distinguish himself, and I have no hesitation in saying that any modern statesman who is trusting to favour or future honours for anything that has been done in foreign policy during the last thirty or forty years will most miserably



be forgotten, and will only be remembered to be avoided within two years after his death. (Cheers.)

Adverting to the Polish question, he thought it was dangerous to join in demonstrations such as were made against Russia. He believed he might be Prime Minister if he would say that they were the wisest, the best, and the happiest people in the whole world.

I have seen, in my experience, Prime Ministers made by this process. (Cheers.) It is not my custom to court momentary popularity, but I always get it back afterwards, with exorbitant, and even usurious interest, far more than I deserve. ("No, no.")

The highest people had a peculiar way of dealing with foreign questions; they were the only people in the whole world that made foreign topics matters of passionate, earnest, internal politics. A gentleman in that town had informed him that he could not vote for him again, because he (Mr. Cobden) did not take the same view of the American war, making himself Mr. Cobden's political Pope. Many of his most intimate friends differed from him on this question, but it did not prevent him from associating with them.

Nay, more, I have always said that, while I believe many entertain sinister views on this question, there are, on the other hand, many who have taken the part of the South because it is weaker, because it is insurgent, and because, looking at the extent of territory, they do not believe that the North can succeed in subduing it; and that as the struggle is a hopeless one, we ought to endeavour to put an end to it. These are views that ought to be regarded with deference, but there are other parties in the country who have not had the sense to conceal their objects, but who wish to see an end put to Republican institutions in that country. (Cheers.) I will tell you what my opinion is with regard to Republicanism. I think we may have greater advantages in this country with an hereditary monarchy than we might have from electing a President every four or every six years. Now, this is my theory; but, at the same time, if I see a people setting up a Government upon a standard very far in advance of anything that was ever known in the world before—a people who say, "We will rule ourselves by pure reason; there shall be no religious establishments to guide or control us, there shall be no born rank of any kind, but every honour held and every promotion enjoyed shall spring from the people and by selection; we maintain that we can govern ourselves without the institution of any hierarchy or privileged body whatever,"—I think everybody will admit that, at all events, that programme is founded upon an elevated conception of what humanity is capable of. (Cheers.) It may be a mistaken estimate; it may be too soon to form so high an estimate, it may fail, but don't ask me who always consult, to the best of my ability, the interests of the great masses of my kind,—don't ask me to wish it to fail; don't ask me to exult if it seems to fail, because I utterly repudiate the possibility of my partaking any such sentiment as that. (Hear, hear.)

But he would ask, was it conservative in this country, or among the religious classes of Europe, that they should have jumped so hastily into this kind of partnership with this insurrection? Let them see what it was.

Here you have a great political disruption, in which the active parties were very able men—I know the leaders on both sides—and what were they doing? They knew the tremendous consequence of the course they were going to entail upon this cotton region. What did they do to justify themselves in the eyes of foreign States, to induce us and other countries to recognise them as belligerents? . . . What did the Americans do when they declared their independence in 1776? They put forth a declaration of grievances, and at the present time no Englishman can doubt that they were justified in separating from the mother country. (Cheers.) In beginning a struggle of far more gigantic proportions than all those to which I have alluded, which the parties knew would convulse this peaceful district, have they put forth any programme? I know the men, and I know that no one is more competent to write such a programme than Jefferson Davis. He could write it out as well as Thomas Jefferson and the Declaration of 1776. But why is there no such declaration? Because they have but the grievances they want to consolidate, perpetuate, and extend—slavery, but they cannot do it. (Loud and repeated cheers.) But, instead of taking a straightforward course, what do they constantly say? These eminent men—eminent, I mean, for their intellect, who would so well state their case if they dared to speak the truth—what do they say? Leave us alone; all we want is to be left alone. That is the reason why the Conservative Governments of Europe and so large a portion of the upper classes in England have consented to back the insurrection. Now, how would they feel if Essex and Kent, having been beaten on the subject of the Corn Laws, had chosen to set up Kent and Essex and East Anglia right across the Thames, as the Secessionists have sought to attempt to cut off Louisiana from the mouth of the Mississippi, and if they had said, "We want to be left alone." (Hear.) Why, can any Government be carried on if a section of the people, when they are beaten at the poll at a peaceful election, be allowed to secede? I ask where is the Conservative among the governing class of the country? I come to the conclusion that after all there is more Conservatism among the Democracy. (Loud cheers.)

The late Presidential election seemed to him one of the most sublime spectacles in the whole history of the world.

You have 23 millions or 24 millions of people, spreading over territory some thousands of miles square, exercising on one day the right of suffrage upon a question respecting which currents of blood are flowing, and you see the result of that peaceful election, given without so much tumult as I have seen in that dirty little village of Colne, or that little town, Kidderminster. (Cheers and laughter.) That is an event that humanity may be proud of, and it is not a subject for the political party to exult over or scowl over. (Cheers.) A people who can do that have given to the world a spectacle such as was never before presented by any other people. And what have they done? They have decided, after years of war, and after almost every household has lost a relative or an inmate, the contest that arose between General McClellan, who desires to put down the war without making the abolition of slavery a condition, and Mr. Lincoln, who desires to put down the way and extir-

pate slavery from the South. (Cheers.) Notwithstanding that that was the appeal made to the whole people, they have preferred acting in the interests of humanity, for that can no longer be questioned, they have preferred the continuance of the war rather than the continuance of degrading slavery. (Loud cheers.) Let us have no more of the late talk that this is not a war to put down slavery.

He believed more than ever that he should not live to see two independent States on that continent of North America, and thought the geographical difficulties in the way of separation were absolutely insurmountable.

I have said that it would be far easier for Essex and Kent to carry off the mouth of the Thames, and set up an East Anglian kingdom, than for Louisiana to carry off the mouths of the Mississippi and set up for an independent State. There are some few hundreds of thousands in the counties of Kent and Essex, but the valley of the Mississippi will become the home of 200,000,000, and this makes it infinitely more impossible that the United States should allow the mouths of the Mississippi to be carried off than that England should suffer the mouth of the Thames to be taken away.

He thought there was real danger in the total ignorance of the ruling classes of this country, of everything relating to America, and if he were a rich man he would endow a professor's chair at Oxford and Cambridge to instruct the undergraduates of those universities in American history.

When I was at Athens, I sallied out one summer morning to seek the famous river, the Ilissus, and after walking some hundred yards or so up what appeared to be the bed of a mountain torrent, I came upon a number of Athenian laundresses, and I found that they had dammed up this famous classical river, and were using every drop of its water for their own sanitary purposes. Why, then, should not these young gentlemen who know all about the geography of the Ilissus know also something about the geography of the Mississippi? I am a great advocate of culture of every kind, and I say when I find a man like Professor Goldwin Smith or Professor Rogers, who, in addition to profound classical learning, have a vast knowledge of modern affairs, and who, as well as scholars, are profound thinkers, I bow to them with reverence for their superior advantages.

He wanted nothing but perfect neutrality, but let them have a little temper in discussion of a question for which they were not responsible. He quoted some sentiments from the *Edinburgh Review*, with which he entirely agreed, on the policy of non-intervention and freedom for land and labour.

If I had twenty-five or thirty years, instead of twice that number, I would take Adam Smith in my hands, and I would have a league for free-trade in land, just as we had a league for free trade in corn. There is just the same authority in Adam Smith for the one as for the other, and if the matter were only properly taken up, not as a revolutionary Chartist meeting, but as a step in political economy, I believe success would attend the effort. (Hear, hear.) And I say this, that the man who can secure the application of free-trade to land and to labour will do for the English poor more than we have been able to do by the application of free-trade to commerce.

He could not see, if they were going to carry out their new foreign policy, the necessity of spending twenty-five millions a year on the army and navy. He was glad there was to be a reduction in expenditure next year for the sake of Mr. Gladstone, the best Chancellor of the Exchequer England ever had. (Cheers.) But he had beautifully adjusted these burdens without taking them off. The Americans were said to be spending two million dollars a day, which was very near the amount which Mr. Gladstone, in time of peace, was drawing from our own country. (Hear, hear.) How was it the Americans had not come to Europe for a loan? It was because the people there had never allowed their Government to make a war expenditure in time of peace. But we were keeping up a war expenditure in time of peace. He hoped that Mr. Gladstone would do justice to himself next session.

He has told us that he considers the expenditure excessive; but it is sailing very near the wind for any Minister, after proclaiming that he is spending more money than he ought to justify himself by saying, It is for you, the people of England, to come forward and prevent it. (Cheers.) Mr. Gladstone is the man who has by his talents and ability enabled the Government to get this money; but I am willing to admit that, on account of his services in other respects, Mr. Gladstone is justified in remaining in the Ministry; but he has nearly finished his career of manifolding the sources of revenue. He has nearly completed his work. Any future services that he can render must be in reducing the expenditure. Lord Stanley, the other day, declared that he could see his way to an annual expenditure of sixty millions; and I suppose that when Mr. Gladstone sees a distinguished member of the Opposition making such a statement, he will hasten on to that amount for fear he should be taken up by the other side.

He trusted Mr. Gladstone would appeal to the British public on the subject of this expenditure, the only way that could be effectual, at the elections, and he was sure they would not fail to support him. The House of Commons wanted an infusion of the popular element.

I see before me so many of the middle classes, and beyond them so many of the operatives. It was thought by in the House of Commons the middle class predominate; but that is a great delusion, for that House is becoming more and more a rich man's club. You can only have an infusion of the poor man's element by the enlargement of the rights of the people, and I advise the middle classes not to regard this as a mere working man's question. The middle classes, too, are interested in having a reform of Parliament, in order that their influence may be increased, for now we are but a very small ingredient indeed. (Hear, hear.) A friend the other day said, "I will lay you a wager that the blacks in America will vote before the English working man." I should not like to say that; but this I will say, that you cannot with safety exclude the great mass of the people from the suffrage. This question was never before in the

position in which it now stands. (The hon. gentleman resumed his seat amidst prolonged and enthusiastic cheering.)

A resolution of confidence in Mr. Cobden was then carried by acclamation.

## Court, Official, and Personal News.

The Queen paid a private visit to the British Orphan Asylum at Slough on Wednesday afternoon. Her Majesty particularly noticed the needlework of the girls, and the writing and maps of the boys, and graciously ordered specimens to be forwarded to Windsor Castle. On Friday her Majesty came to London and visited the new barracks at Chelsea. The Queen, Princess Helena, Princess Beatrice, and Prince Leopold attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Dean of Westminster preached.

The Queen will leave Windsor on Tuesday, the 20th of December, to spend a quiet Christmas at Osborne.—*Court Journal*.

The Prince and Princess of Wales, with Prince Albert Victor, left Marlborough House on Thursday at noon for Sandringham.

The Prince of Wales intends to place a painted window in the chancel of the church at Shireoaks, Worksop, in memory of the late Duke of Newcastle.

The Queen has given her formal sanction to the proposed Dublin Exhibition.

Lord Belper has been appointed Lord-Lieutenant of Notts, in succession to the late Duke of Newcastle.

The Earl of Carlisle, on account of the state of his health, has resigned the Lord-Lieutenancy of the East Riding, and is succeeded by Lord Wenlock.

The Right Hon. B. Disraeli and Mrs. Disraeli were last week at Cuddesdon Palace, Oxon, on a visit to the Bishop of Oxford, and have since gone to Strathfieldsaye, Hants, on a visit to the Duke and Duchess of Wellington.

Mr. Childers, M.P., Civil Lord of the Admiralty, is visiting the Liverpool docks and inspecting other public works in the town.

Mr. George Augustus Sala has returned to England in the Persia.

Lord Lyons is about to return from Washington on six months' leave, necessitated, we are sorry to learn, by ill-health. The statement that his lordship has resigned his post is, however, erroneous.—*Globe*.

The *Army and Navy Gazette* says, with reference to rumoured reductions in the army and navy, we may and probably shall have a reduction next year, but there is no reason to anticipate any of an extraordinary character. Certain it is that none have yet come into course of official consideration.

On Thursday evening, the Lord-Lieutenant of Ireland was entertained by the Lord Mayor of Dublin. In replying to the toast of his health, his Excellency made a long and eloquent speech. He referred to the progress which the country had made, to the elasticity with which it had recovered from the depression of several years, arising from the famine and successive bad harvests, and spoke sanguinely of its future prosperity. On Friday Lord Wodehouse was received with great enthusiasm at the Dublin Theatre.

A deputation waited upon Sir George Grey on Friday in reference to the laws regulating the carriage and storing of gunpowder. Mr. Carttar, the coroner for West Kent, headed the deputation, which was composed of several of the jurors at the recent inquest at Erith. A long and highly interesting conversation took place, in which the defects of the law were clearly pointed out. Finally, Sir George Grey thanked the gentlemen for the information they had given him, and expressed his conviction that the law required amendment.

It is reported that Mr. Denman, M.P., will introduce into Parliament a bill to give criminals the option of being placed in the witness-box.

Her Majesty will hold a Council at Windsor this afternoon.

The Chancellor of the Exchequer was absent from the Cabinet Council on Saturday last owing to a slight cold. Another Council was held yesterday.

Lord Brougham has arrived at Cannes, where he will remain during the winter months.

**THE DISTRESS IN LANCASHIRE.**—A meeting of the Central Relief Committee was held on Monday at the Town Hall, Manchester. The High Sheriff (Sir J. Kay Shuttleworth) presided. The hon. secretary reported that 145l. 6s. 3d. had been received during the week, and that the balance in the bank was 82,669l. 18s. 2d. Mr. Farnall read a report showing that for the present the heaviest period of distress had been turned, and that on the 19th instant there was a decrease of 1,048 persons in receipt of relief in the 27 unions, as compared with the previous week.

**NEW MAGISTRATES FOR BRISTOL.**—Mr. Robert Goss, Mr. E. S. Robinson, and Mr. J. Bates took the oaths and were qualified on Wednesday as magistrates for the city and county of Bristol. The Mayor (Mr. W. Naish) on behalf of himself and the bench gave a hearty welcome to the newly-appointed magistrates, and expressed a hope they would all act harmoniously together in their future duties.

**GREAT FIRE AT BERMONDSEY.**—An immense fire, which for several hours lighted up the whole metropolis, occurred on Friday night, upon the premises of Barry and Brothers, wharfingers and saltpetre manufacturers, Dockhead, Bermondsey. The fire is not yet wholly extinguished. The destruction of property has been enormous. Its value is estimated at a quarter of a million sterling.



## Obituary.

MR. R. SPOONER, M.P. for North Warwickshire, died on Thursday morning at Henwood Lodge, Leamington, where he has recently been residing. Mr. Spooner was born at Birches Green in 1783, and was educated at Rugby. In 1830 he was elected member for Boroughbridge, but was unseated on petition. He represented Birmingham in the Conservative interest from 1844 until the general election in 1847, when he unsuccessfully contested the borough with the late Mr. Muntz, and Mr. Scholefield, one of the present members. He was, however, immediately returned for North Warwickshire, which division of the county he has continued to represent uninterruptedly to the present time. He was for many years one of the recognised leaders of the Protestant cause in the House of Commons, and was the able and indefatigable, but unsuccessful, opponent of the grant to the college of Maynooth. Mr. Spooner's eldest sister married the well-known William Wilberforce, M.P. for Yorkshire, the father of the present Bishop of Oxford.

DEATH OF MR. DAVID ROBERTS, R.A.—The sudden death of this distinguished painter and Royal Academician, whose pencil for so many years has enriched the walls of the Royal Academy in Trafalgar-square, took place on Friday last. In the afternoon, while walking in Berners-street, he fell down in a fit of apoplexy. To the people who went to his rescue he was able to utter only two words—Fitzroy-street. He never spoke afterwards, and he died at seven o'clock. The best known of all his works is his "Sketches in the Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia," in four volumes folio, with letter-press by Dr. Croly—one of the largest and most important works of the kind ever published in this country. Very many of Roberts' best paintings have been engraved, and to this fact is due some portion of the wide-spread reputation of his exquisitely gifted and graceful pencil. Mr. Roberts was married, and has left surviving issue.

## Law and Police.

THE RAPPAHANNOCK CASE, according to present arrangement, is to come before the Court of Queen's Bench next Monday.

THE MURDER IN PLAISTOW MARSHES.—The re-examination of the man Kohl, who is charged with the commission of the Plaistow murder, was resumed before the Illford bench of magistrates on Saturday. A good deal of evidence was given, mainly that taken at the inquest, and the prisoner was committed for trial.

THE "BONA FIDE TRAVELLER" QUESTION.—In Banco, before three justices of the Queen's Bench, came on Saturday the appeal from the keeper of the refreshment-rooms at the Victoria Station against the conviction of Mr. Arnold, at the Westminster Court, for serving with refreshment, in prohibited hours, persons who had already taken their tickets for a journey on the railway. The judges decided that when a man has taken his ticket he has become a traveller; and Mr. Justice Crompton thought a man might be considered a traveller even before he took his ticket. The intention, said Mr. Justice Mellor, was to prevent a man from going and sitting drinking in a public-house.

TICKET-OF-LEAVE MEN.—At the Bow-street Police-court on Friday a case under the new Penal Servitude Act was decided. A man named Lindon, who had been sentenced to three years' penal servitude, and liberated four months before the expiration of that time on a ticket-of-leave, was charged with neglecting to report himself to the police. It seems that he did report himself on the first month after his release, and was then told that he must report regularly once a month. He gave an address which turned out to be false, and he never reported himself afterwards. He now said he understood he need not report himself when he was getting his living honestly. The magistrate declared his ticket to be revoked. He will, however, go at liberty until the Secretary of State determines what shall be done with him.

SUPERSTITIOUS USES.—In the case of Fairfax v. Lord Harris (Vice-Chancellor Sir W. P. Wood's Court) a question was raised as to whether a gift in the will of a testatrix was void as tending to superstitious uses. The gift was by way of a secret trust, and the trust when disclosed was for the establishment and payment of moneys to Roman Catholic missions. The only point now before the court was whether such a trust involved as a necessity the saying of masses for the souls of deceased parties. The Vice-Chancellor held that the saying of masses was so involved, and the question whether that avoided the gift on the ground before mentioned remained for determination when the cause shall come on for further consideration.

THE UNITY BANK FRAUDS.—The prisoners, Joseph Wakefield Terry and Thomas Burch, of the late Unity Bank, were again examined on Wednesday at the Mansion-house, on the charge of having published false balance-sheets with intent to defraud the shareholders. After some further evidence having been given by Mr. Howell, the accountant, the prisoners were further remanded, on the same bail as before.

CHARGE OF SCUTTLING A SHIP.—Two seamen, named White and Sutton, were brought up at the Mansion-house on Monday, charged with having scuttled a vessel called the Snowdrop. White was the master and Sutton the mate of the ship, which, on a voyage to Cronstadt, got ashore and was

damaged. She was only insured for a total loss, and the allegation of the prosecution is, that the prisoners sent the carpenter into the hold and made him bore holes in her bottom, so that she foundered. The prisoners were remanded, bail being refused.

THE YELVERTON MARRIAGE CASE.—In the single bills of the First Division of the Court of Session yesterday, there was a motion for the defender, the Hon. W. C. Yelverton, to apply the judgment of the House of Lords. As this motion is to be opposed, the pursuer's counsel moved that the case be sent to the summary roll, which was done. It is reported that the Hon. Mrs. Yelverton is to apply to the court for leave to prove additional facts which she believes to be of importance to her case, and which have only come to her knowledge since its conclusion. This additional evidence is said to be to the effect that Major Yelverton, when on a visit to his brother Frederick, now deceased, acknowledged and admitted that he had married Miss Longworth in Scotland, and renewed his marriage vows in Ireland; that he made this acknowledgment to his brother in presence of Sarah Mullins, who was at the time attending the brother as a sick nurse; that this Sarah Mullins died in the Meath Hospital, Dublin, and when on her deathbed she was attended by a clergyman of the Church of England, whom she informed of what had passed in her presence between the brothers Yelverton. It is proposed to prove these facts by the clergyman, who is alive.—*Caledonian Mercury*.

## Miscellaneous News.

FREEDMEN'S AID SOCIETY.—The friends and contributors to the pressing wants of the liberated slaves will be pleased to learn that the London committee of the Freedmen's Aid Society have received and forwarded a considerable number of valuable parcels of useful clothing, &c., for the use and comfort of these poor suffering creatures. As many inquiries have been made by parties anxious to contribute to the cause, as to when packages should be sent, it will be as well to state that consignments are now sent off almost as soon as received. All goods should be addressed "Johnson, Johnson, and Co., wholesale tea-dealers, 17, Blomfield-street, London-wall, City, London, for Freedmen's Aid Society," by whom an acknowledgment will be sent as soon as to hand. Address of sender and particulars, with estimated value, should be furnished. Money contributions for the object will be gratefully received, and may be paid to the bank of Messrs. Barclay, Bevan, Tritton, and Co., to the account of the association, or sent to the treasurer or sub-treasurer, or any of the secretaries or committee.

THE CAPTAINS OF LABOUR.—The other day, when speaking of the opportunities which had fallen to his lot of forming a just estimate of the working classes, Sir Morton Peto stated that for years past his firm had employed not less than 30,000 men in their different works. These consisted, of course, of persons of various classes, who, as this great contractor remarked, were employed in different parts of the world, and comprised the people of many lands. Fifty or sixty years ago the guidance of so many hands by one head, for any other than warlike purposes, would not have been thought of. It seems even in these days a marvellous fact that Sir Morton Peto's army, which is engaged in advancing the civilisation of the world, should be as numerous as those commanded by the Duke of Wellington and other noted generals. Besides the advantage of the works which are completed by this enormous human power which is wielded by Sir Morton Peto, there is also to be taken into consideration the additional aid of steam, hydraulic power, and other applications by which in part docks, harbours, railways, and other constructions are made. And the amount of money yearly distributed by this firm for labour and for various materials must amount to a vast sum. We have no certain figures to go upon; but if we estimate the wages of all classes of the employed at 1*l*. a week on an average for each man, the item would amount to 1,560,000*l*. in the year. There are many other monster establishments; and it is one of the remarkable signs of the present age that these are constantly on the increase. The results are not all good.—*Builder*.

HEAVY GALES AND LOSS OF LIFE.—The gale of last week has proved very destructive on the coast, many vessels having been wrecked. Amongst those reported lost are the William Hutt, belonging to the Screw Colliery Company; the brig Junietta, of Hartlepool, wrecked near Harwich—six of the crew drowned. The steamer Stanley, running between Aberdeen and London, was driven upon the rocks at Tynemouth, on Thursday evening, and broken up. Some twenty or thirty of her ninety passengers were lost, the remainder being saved by clinging to the fore part of the vessel until morning, when they were saved by the rocket apparatus. The Friendship, a Colchester vessel, has been lost with all on board, and there have been several minor disasters. Four members of the crew of the Tynemouth life-boat have been drowned in their noble endeavours to save perishing fellow-creatures. The screw steamer Dalhousie, Captain Henry K. Glenny, trading between Dundee and Newcastle, while on her passage from the latter port on Thursday, was overtaken by a severe gale. Twelve passengers and twelve of the crew were drowned. A very unusual and melancholy accident occurred at Aberdeen on Sunday. The sea had risen very high, and about half-past eleven in the morning, when it was full tide, a very large wave broke over the pier point, upon which a great many

people were standing. The huge mass of water threw down about twenty people, breaking limbs and inflicting bruises, and sad to say, carried out to sea one man and two boys.

ANOTHER CO-OPERATIVE SCHEME.—We last week briefly called attention to the prospectus issued by Messrs. H. Briggs, Son, and Co., in which they propose to form a limited liability company for the working of their extensive collieries at Whitwood and Methley Junction, giving the workmen employed at the pits and the customers the first chance of becoming shareholders. The proprietors convened a meeting of their employees and customers at Castleford on Monday evening last, when the most ample and detailed information was given by Mr. H. Currer Briggs, and both the customers and the miners hailed the project as one in which they were willing heartily to co-operate. We consider the scheme one which is calculated—if rightly appreciated and turned to proper account by the miners—to raise them in the moral scale of being, and to produce such a revolution in their condition, that they will have good reason to rejoice that they had ever such an opportunity offered to them as now presents itself of improving their position. The scheme will tend to solve the vexed questions between capital and labour by putting an end to strikes, and producing a better feeling between miners and those placed over them, and will enlist the hearty co-operation of all engaged, they having the consciousness that what is for the benefit of one class is for the good of all. It is exciting the deepest interest amongst all classes, and we see from a letter written by the well-known Professor Fawcett, of the University of Cambridge, that he considers the plan of co-partnership, so nobly devised, and conceived with so much intelligence, and arranged with so much wisdom by Messrs. Briggs, well deserves encouragement from every one who takes an interest in the future of the working man.—*Wakefield Express*.

THE PEABODY TRUST.—About a third of the 150,000*l*. munificently given by Mr. George Peabody to the poor of London, has already been invested in buildings and land. In addition to eligible sites purchased at Shadwell and Bermondsey, the trustees possess a plot of ground near the upper steamboat pier at Chelsea—which will probably be re-sold as not sufficiently spacious for their purposes; four blocks of buildings, rapidly approaching completion, in Green Man's-lane, Islington; and a stately edifice, containing fifty-seven tenements, all occupied, and nine shops, in Commercial-street, Spitalfields. Considerable care has been exercised in the selection of tenants, and in only one instance has there been a case of arrears (4*s*.), or such a violation of rules as has called for summary treatment. This exemption from the ordinary vicissitudes of letting can be readily explained, for when the buildings were finished there were more than a hundred applications for the fifty-seven tenements to let, and this enabled the trustees to select such lodgers as were of orderly habits and reputable antecedents, to secure the benefits of the fund to the deserving poor. And though it may be considered a stretch of language to apply this definition to the great bulk of the Peabody tenants, who seem to be labourers and artisans earning a fair wage, it will be useful to remember that these are the very people who need better accommodation than they can obtain at present. We have been at some pains to ascertain the incomes of the people actually housed in Spitalfields, and found them to range from 16*s*. to 30*s*. a week. The two half-crown rooms are occupied by a charwoman and a female bootbinder respectively, whose precise earnings vary according to circumstances. The tenements at 3*s*. 6*d*. are let to a monthly nurse, a charwoman, a policeman with 20*s*. a week, and to a basket-maker, a warehouseman, and a mechanic, all with 25*s*. a week. As will be seen from the figures given above the number of tenements at 4*s*. is nearly three times as many as the rest combined. The living rooms throughout the Peabody buildings average thirteen feet by ten feet, and the bedrooms thirteen feet by eight feet, while their uniform height is eight feet. The staircases and corridors are well lit with gas, and the fourth or top floor is occupied by laundries, areas for drying clothes, and as a playground for the children in wet weather, and by bath-rooms. There are lavatories on every floor for ordinary toilet purposes, and a bath can always be obtained by asking the superintendent for the key of the room. In fine weather the enclosed yard is an admirable playground for the tenants' children, and a rule excluding all playmates from the outside being rigidly enforced, they are preserved from evil associates and consequent contamination. From first to last this Peabody building is replete with comfort. At Islington each of the four blocks, forming a complete square, will contain forty-eight tenements, and though their rental is not yet settled, it is not improbable that thirty-five of these will contain two rooms at 4*s*. a week, and that the remaining twelve will be single rooms at half-a-crown a week. The original sum of 150,000*l*. will, it has been estimated, build ten large houses, the income from which will amount to 6,000*l*. per annum; and it is not the least interesting fact connected with Mr. Peabody's noble gift, that from this source alone the trustees will probably be able to build a new house every two years, and by investing its rental in a like way make the charity a constantly increasing one.—*Daily News*.

The *Builder* reports a remarkable discovery, nothing less than a hill of iron, 600 feet in height and "several miles" in length. It is on the Canadian shore of Lake Superior, and is mainly composed of ore yielding sixty per cent. of iron.



## Literature.

LILIAN GRAY.\*

Cecil Home bids fair to fulfil the promise which we discerned in her first publication; and "Lilian Gray," though brief in extent and slight in conception, is so full of poetic feeling, and on the whole so true to nature, that it must at once attract, and it will certainly sustain, the interest of the reader. Like most recent works of imagination, whether in poetry or prose, its plot turns on a morbid and exceptional state of the affections. For while the romances of past ages, and novels such as those of Scott, derive all their interest from adventures incidental to "the course of true love," which "never did run smooth," the authors of our own age seem to delight in the subtle questions which arise from the reappearance of old lovers after marriage, or the return of a husband generally supposed to be dead. It is in consonance with this tendency, but we gladly admit with a delicacy of handling which goes far to remove all objections, that the story of "Lilian Gray" turns on the conflict of two affections, the co-existence of which it is not altogether easy to conceive. But our remarks will be better understood if we give a brief outline of the narrative.

The heroine of this poem is not "Lilian Gray," as might from the title be supposed, but a certain Margaret Aubrey, of whose love experience it is the history given by herself. Her younger sister, happily affianced, would act as ambassador for a worthy suitor who seeks the elder sister's hand. And then, as it would appear, to stay the urgency with which this suit is pressed, Margaret Aubrey narrates the story of an early sorrow which has closed her heart for ever against tales of love. This framework of the poem, admirably conceived for the purposes of the story, is very clearly hinted while never clumsily obtruded. Indeed the management of this at the outset gives a very high idea of the author's talent. For the sympathetic ear of a sister, the occasion and the motive for narration unite to make natural a freedom of utterance which otherwise might be startling. The poem itself is entirely the utterance of Margaret Aubrey. And she narrates to her sister, not the means by which her affections were won, but the mode in which they were yielded up. She was engaged, it seems, to a son of the family into which her brother married, and after his marriage she was persuaded by them to prolong her visit. The beginning of her love story is barely alluded to in touching words, which, while with all the poem they bear marks of individuality, are yet sufficiently suggestive of that vast influence which moulds the whole poetic feeling of our day.

"Well, little sister, I will tell you all,  
Or rather, I will tell you but the end,  
And you must image for yourself the rest,—  
The first low whispers, and the happy dread,  
The tremulous happy dread of the waked heart  
First following them into a fairy world;  
The first long looks from eyes all sad with love;  
The first dear silences, the first sweet tears  
That tremble on the cheek for too much joy;  
The hours that seemed too full of happiness.  
I know that they are lying in my heart,  
As far-off hill-tops float upon a stream,  
Though weary leagues stretch wide from it to them."

The image contained in the last three lines is singularly beautiful, and the more charming from the grace of movement with which it so unobtrusively joins with the flow of thought. But we pursue the narrative. In the course of her visit, Margaret Aubrey is sitting with her betrothed, Walter Hope, when it becomes evident that there is a weight burdening his heart, and a revelation is made which alters the whole course of her life. The lines which introduce the crisis, in their allusion to the nameless power of tone in the voice of one we love, must reach the experience of all. Their companions have strolled off—

"But we sat dream-eyed, listening to the sea,  
Till Walter uttered slowly—'Margaret!'  
How did he speak my name, the name he loved,  
That there shot through me that strange warning pang  
Of sorrow-knowledge suddenly aroused?"

I, starting as he spoke, two quiet tears,  
That in my trance of sad sweet sunset thoughts  
Had lurked among the lashes, broke their bounds,  
And touched my cheeks."

There is a hissing alliteration in the phrase, "sad sweet sunset thoughts" which is certainly painful to the ear. But the indescribable feeling aroused by an ominous tone in the simple enunciation of a name is very forcibly suggested. Then, after various pauses and breaks, very true to nature, out comes the confession which is the story of "Lilian Gray." For in the previous

year—let the time be marked—only in the year before, Walter Hope had been spending part of the vacation in his solitary home, deserted by the rest of his family. Here, in the course of an idle excursion down a stream, he comes upon a nest, which his romance would lead him to hail as a shrine of beauty, but which prosaic misanthropy teaches him to regard as a vulgar cottage. There is a bit of description here which may fairly challenge comparison with the word-painting of the greatest masters:—

"Through sundered crags half-clothed with tangled growth,

My brook had slipped, and, with a little fall,  
Plashed lightly down, and stole before me there,  
A silver serpent, flashing back the beams  
That slanted eastward from the lingering sun.  
A knotted bridge, its rail all ivy-hung  
And ivy-fettered to a solemn elm,  
Led, low above the water, to a door  
Set in a grass-grown bramble-trailing wall,  
And shadowed by a feathery mountain ash,  
Scarlet, with fiery clusters on its boughs;  
And, ranged behind, five spreading sycamores  
Made pleasant darkness on the brook, and screened  
All sign of home or life, save one smoke wreath,  
That, curling high, betrayed the hidden hearth."

This is clear and eloquent description. The interest of the young man is excited, but dies away with the thought that the days of romance are over, and that he may find nothing more than

"A square-eyed cottage staring at a walk;  
A portly master, with a crimson face,  
And fat-clothed eyes, and pulpy blubber lips  
That pass more oaths than H's."

The last allusion is not very much in keeping with a poem; and what with *Punch*, and what with the *Saturday Review*, it is surely by this time a little hackneyed. However, instead of a farmer deficient in aspirates, Lilian Gray is heard within, singing a song which may well have fascinated Walter Hope; for even without her voice it is one of the most charming things in the book:—

"Oh, love me! love me!  
The sea-maid sings on the pebbly shore,  
Love me! oh, love me!

The tears they gather, the tears run o'er;  
She looks to the sea, she looks to the hill,  
But no one comes, and the night is still—  
Oh, love me! love me!

"Oh, love me! love me!  
Singing so sadly, singing so long—  
Love me! oh, love me!

I would give true love, so deep, so strong,  
To him who would give true love to me.  
Nought on the hill, and nought on the sea—  
Oh, love me! love me!

"Love me! oh, love me!  
Singing so long, and singing so late—  
Love me! oh, love me!

My heart is lone, I weep while I wait,  
She looks to the sea, she looks to the hill,  
But no one comes, and the night is still—  
Oh, love me! love me!"

Enough; the singer is discovered, and in due course wooed and won. But the attachment is not acknowledged, for fear of the opinion which Walter's mother may have about Lilian's birth and breeding. For

"Scarce a lady born is Lilian Gray:  
Her father was the pastor, self-elect,  
Of a small flock that found the Church's fold  
Too narrow for their range," &c.

We are far from wishing to limit poetic license, but still we should like to know what denomination of Christians is supposed to be described here. For we do not know of any Church but one, at least in England, whose pastors are "self-elect" in any real sense: and there it is by the simple means of pounds, shillings, and pence. To proceed, Lilian Gray's mother has of course no objection to so good a match, but is guilty of many little schemes for obtaining a more open acknowledgment. Among the rest she plays off a rival with such deadly effect, that Walter Hope, deeming himself the victim of treachery and falsehood, renounces his love, and, refusing all efforts at explanation, strives to shake off the memory of Lilian Gray. The scene in which he parts from her is very powerfully depicted. Then he meets with Margaret Aubrey. Her larger nature, at once strong and gentle, attracts his lonely heart, and he seems to love again. This part of the story it is certainly difficult to conceive, considering the despair which Walter experienced a few days previously in parting with Lilian. However, the conception is rendered easier by the noble and lofty character which is implied in every word of Margaret's narrative. But after a while Walter Hope meets with the young farmer (his rival), who, with true generosity, urges upon him to seek Lilian Gray once more if he would not have her die. He hurries thither, and the effect of her life reviving at his sight is the rekindling of his former love. And now there is nothing for it but a confession to Margaret Aubrey, who, with noble dignity which passes by her own wrong, and a proud self-sacrifice which conceals her own suffering, urges upon him the fulfilment of his vows to Lilian Gray. But the latter, shaken by grief, does not

long survive her marriage, and the conclusion we will give in Margaret Aubrey's own words:—

"Once he wrote  
Some words that scared me with a painful doubt,  
Lest he should think to knot again the tie  
For ever broken. Could he seem to me  
Ever again the great one that I dreamed?  
I seem more great than he, and should I wed,  
Holding his nature less than mine?"

I wrote  
A calm rebuke, and left his sad reply  
Ever unanswered.

Yet my heart aches much  
For him so lonely. And I, too, am lone.  
But black between us lies the burdened past."

Such is "Lilian Gray." With little incident and hardly any action, its interest arises from a complication of two loves in one heart. Can there be two suns in one heaven? In some parts of the universe we suppose there are. But it is hard to conceive it. Nevertheless, whatever objection may be taken to the plot, the story is so beautifully told, the individuality of the characters is so clearly marked out, the conception of Margaret Aubrey, in particular, is so fine, and the whole narrative is so full of graceful thought, unobtrusive as the wild flowers which peep out upon us in a dreamy meditative walk, that we hope it will not be long before we receive some more extensive work from the pen of Cecil Home.

## PAPAL CRIME.\*

The story of the converted Jew—recalled by Dr. Griesinger in the work before us from Boccaccio—embodies the dominant impression left upon the mind after the perusal of such a history as that contained in the two volumes before us. A Jew of Marseilles had been confined to his bed by serious illness. During his affliction, the kindness and sympathy of some Christian friends so wrought upon his heart, that he was induced to give a favourable hearing to the claims of the Christian faith. But great was the dismay of the good people who had been the means of so far influencing him, when the half-convert, immediately upon his recovery, declared his intention of repairing for further enlightenment to the fountain-head of Apostolic doctrine and authority—the Pope. Those were the days of the exile at Avignon—exile not embittered by "bread of affliction" and "water of affliction," but solaced by all the gratifications of sense which the "lust of the flesh, the lust of the eyes, and the pride of life" could accumulate. Well might those good Christian souls lose all hope of their neophyte, if once he passed within that enchanted bower of Venus and Circe, and were brought face to face with the enormities which shamelessly sanctioned themselves under the banner of Christ and His Apostles. The Jew went—returned—and, strange to say, avowed himself at once and unhesitatingly a Christian! Overwhelmed with amazement and perplexity, his friends could not refrain from asking how it was the sights he had witnessed at Avignon had not filled him with a loathing for Christianity? "I will unfold this to ye," said he. "In Avignon, truly, I found all abominations and vices united. . . . The Papal palace is a very cesspool of abominations, and might well call for a new deluge to sweep it from the face of the earth. I turned from all I saw with a sickening at heart: but then, involuntarily the thought arose within me, how great, how sublime and holy, must be the teaching of Christ, since it is not only undestroyed, but continueth spreading ever wider and wider, though its chief priests and dignitaries are sunk in iniquity, and might rather be called children of the pit than children of heaven! Therefore I took counsel with my soul, and became a Christian." Surely, great as is the mystery and trial to faith that the Church should have been suffered to fall so low as she did, the evidence of imperishable vitality and Divine protecting and reviving grace is more overwhelming still. Dr. Griesinger's work is not, however, a history of the Church—it is not even a history of the Papacy, but of the "crimes of the Papacy": and bearing this in mind, we must not find fault with the uniform denunciatory character of his narrative and exposition. Though perhaps the question may fairly be raised whether the "crimes" of any institution—even the worst—are a legitimate subject for an historical writer. In order to truth, it is indispensable that the evil and the good—and the good even more than the evil—of man or institution should be fairly before the mind. The history of the "crimes" of Napoleon, of Alexander the Great, of the Jesuits, of the Templars, of the Papacy, is likely to prove even less instructive than the history of their virtues. But let that pass—those who read Dr. Griesinger's work must remember that they are seeing

\* *Lilian Gray: a Poem.* By CECIL HOME, Author of "Blanche Lisle, and Other Poems," and of "Lesley's Guardians." London: Smith, Elder, and Co.

\* *The Mysteries of the Vatican; or, the Crimes of the Papacy.* From the German of Dr. THEODOR GRIESINGER. Translated by E. S. Two Volumes. London: Allen and Co.



only the dark side of the picture; and that, however reliable the facts in themselves may be, the total impression, uncorrected by other views of the subject—must inevitably be false. We must add, that the title of Dr. Griesinger's work, "Mysteries of the Vatican," is little to our mind, and savours too much of the sensational—an element which we have little sympathy with anywhere, as our readers know full well, but least of all in connection with religion and theology.

The following classification indicates the plan of the present work:—Pope and Poverty—Pope and Humility—Pope and Chastity—Pope and Christian Charity—Pope and Infallibility—Pope and Modern Days. Book I. traces the increase and concentration of the wealth of the bishops of Rome, down to the time when, by Peter's Pence, Annates, Years of Jubilee, Plenary Indulgences, and what not, the whole extent of the Western Church was laid under tribute to pamper a Court at once more tyrannical and more corrupt than any other in Christendom. Book II.—the virtues above indicated being in every case to be understood on the *lucus a non* principle—exhibits the gradual development of Papal claims, till the proudest secular prince in Europe is brought cringing to the feet of the haughty successor of the Apostles, and, barefooted and bareheaded, in the depth of winter, is fain to endure his three days' bitter penance and humiliation, ere the dreaded ban can be removed. Under the heading, "Pope and Chastity," it may be imagined, a black indictment, of course, is made out. The translator has, he informs us, omitted or softened parts; but the hideous depravity which disfigures the history of the Papacy, from the tenth and eleventh to the sixteenth centuries especially, needs no minuteness of detail to enhance the impression produced by it. The height of worldly exaltation and wealth had been attained, and the result was but the placing on a higher and more conspicuous pedestal the excesses of corruption and lust. Book IV.—"Pope and Christian Charity"—narrates the sad, sad history of the crushing out of free religious life in the valleys of the Albigenes, throughout France, and, in short, wherever the Papal power, by its wonderfully various and well-adapted agencies, was able to effect its pitiless and unfaltering aims. Dr. Griesinger thinks that had it not been for the freer constitution of Germany, as governed by various princes, of various tendencies, claiming for themselves sovereignty in their several domains, and so predisposed to thwart the absorbing, centralising influence of the Imperial power, Protestantism must have perished there as it did in France. Cruel, indeed, was the suffering through which Germany had to pass in that generation-long religious war: and even at this distance of time, one cannot but feel a thrill of horror and revulsion to read how, when all Europe rejoiced over the termination of that bloody struggle by the Peace of Westphalia, the nominal Head of the Catholic Church could find enough of the devil in him to "curse what all men blessed," and to denounce the good understanding just secured between Catholics and Protestants as contrary to religion, an infringement of the Papal prerogatives, and therefore invalid, vain, and damnable! The last embers of religious persecution and war and massacre, were stirred in and about Salzburg, nearly one century after the Peace of Westphalia, in 1730. Since then Germany has shown, both in its Catholic and Protestant States, less and less disposition to submit to ecclesiastical dictation of any kind. Book V. shows how utterly "Papal infallibility" went to shipwreck in the "Great Schism" which ensued on the return from Avignon in 1377, when the rival infallibilities cursed and banned each other as vehemently as ever emperor or heretic had been cursed by an orthodox Pope, and, not content with spiritual weapons, signalled themselves by the unscrupulousness with which they also availed themselves of the resources of carnal warfare. The object of the last book is to show that the Papacy is essentially unchanged:—that, though it has been shorn of power, it has never once resigned it freely, and that, though it has been compelled to forego the use of such engines as the Holy Office, it has in every case been the secular power that has banished even the Inquisition from all Catholic countries, excepting the Papal See. Like all who take an interest in the development of human freedom, Dr. Griesinger looks with lively hope towards the newly established Kingdom of Italy. He does not expect Catholics to become Protestants, but rather to bring the spirit of national independence and free thought to bear on existing organizations,—each country quietly to "enact those changes and reforms found necessary, wholly regardless of the Holy Father." "In such a policy," he adds, "lies the basis of a 'National Church' to which every nation must sooner or later have recourse. . . . Catholicism,

"the Catholic doctrines or dogma, might still remain intact, though such a reform would 'prove fatal to the Papal system and the Papacy' (ii. 310). Catholicism for Catholics, then, but without a Pope,—such is Dr. Griesinger's remedy. It will be seen that we could not in every particular sympathise with the views which he has expressed; but we are inclined to think he is right in saying, that—in spite of an undeniably increased vitality in Roman Catholicism—the sentiment of "indifference to the Papacy" has been and is making itself increasingly felt. Even those who, like their distinguished coryphæus, Dr. Newman, are drawn by an inner law of sympathy towards that section of the church called Catholic, yet find the Pope a tough morsel to swallow.

As to the manner in which the present work has been executed, we cannot speak altogether favourably. We have not had the opportunity of comparing the translation with the original, and therefore cannot always say whether the inaccuracies which occur rather too frequently belong to the one or the other. This is not the place for detailed criticism, but we must at least show that the charge made by us is not unfounded. For instance, we imagine it to be an undoubted historical fact, that Constantine did not receive Christian baptism till he lay on his death-bed; and that the rite was administered by Eusebius of Nicomedia. Yet, according to Dr. Griesinger—unless his translator has grossly misrepresented him—Constantine was baptized by Sylvester, bishop of Rome, and the latter was not slow to avail himself of the advantageous position in which he was thus placed, as the introducer to the Church of her first Imperial convert (i. 22, 23). In another place we are told that the "New Testament as it now stands was not compiled until A.D. 325," and that till that period it was not determined "which of the more than twenty gospels 'existent were to be accepted as the rule of 'faith' (i. 140, note). This is surely a very incautious statement at the best. The Nicene Council did but ratify judgments respecting the New Testament Canon which were already held in the Church. The word "compiled" is particularly unfortunate. Is our New Testament, then, a mere compilation of the Nicene Fathers? Heaven forbid. A few pages off (i. 133), we find a series of references which may amuse our junior readers—if they have not been deterred by the gravity of our subject. It reads as follows:—

"See Acts of the Apostles, chapters viii., ix., xii., xv., xxi., xxxii.; Epistle to the Galatians, chapters ii., xi., First Epistle of St. Peter, chapters v., xiii. (!)

Similar curious inaccuracies are found in the body of the text, as for example, after being told that something happened "in Midsummer, '1731," we are in a line or two informed that "immediately succeeding this, in September, '1730," something else happened. Similarly in various other places; often to the no small confusion of the reader. Then we find not a few such fluctuations of orthography as—sacerdotum, sacerdocium, sacerdotium—Dionysius, Dionisius—Hieronymus, Hieronimus (the latter form being mostly preferred for the learned old Father, and the former, oddly enough, for him whom all Englishmen call Jerome of Prague), &c. Philip, we observe, is uniformly spelt Phillip. And we might go on adding to the list; but the above are sufficient; and sufficient, we fear, to prejudice many against what is nevertheless adapted to be a useful book, bringing together as it does the most important facts in the history of the Papacy within reasonable limits, and written in a readable manner.

## BRIEF NOTICES.

*Nichol's Series of Puritan Commentaries*:—*Airay on the Philippians, and Cartwright on the Colossians*. (J. Nichol.) The commencement of a series of reprints of Puritan Commentaries greatly interests us, and has our warmest wishes for its fullest success. It is an enterprise that will fitly perfect the most valuable service done to the churches, and to ministers especially, by the "Standard Library of Puritan Divines." This first volume, printed in a fine clear type, double columns, in crown quarto, and neatly and strongly bound, is a marvel of cheapness at the price at which it is issued to subscribers; and will be sure to attract further attention to the series. Its contents are valuable, both as a memorial of the past whence the religious vitality of England derives itself, and as a suggestive practical book for preachers or devout readers. Of Dr. Airay, the editor, Mr. Grosart, has not been able to learn much, even by painful "search and research,"—gets but a plausible supposititious parentage for him, and can tell nothing but the most outward facts of his career, as studying at Oxford, being subsequently Provost of Queen's College, and having a controversy with Laud, and a lawsuit about the tithe of his rectory. But it is evident from other slender information that he was held in great respect by his contemporaries, both as a

divine and as a leading member of his University. By the aid of his quarto, containing sermons delivered as one of the University Preachers—and supplying a specimen of "his fearless enunciation of Calvinism and 'fiery denunciation of Popery'"—Mr. Grosart thinks himself able to make out such a portrait as this:—

"He must have been a fine specimen of the more cultured Puritans, strong with the strength of true manhood, but softened with the shyness of woman; full of all tender charities, but bold for the truth; of brain in matter all compact, and not unvisited by speculation, yet beautifully modest before 'the Word'; gifted with 'large utterance' in thick-coming words, that catch sometimes a vanishing glow, as of the light sifting through opal clouds from the vision behind of Him who is at once their grand burden and their informing spirit; and throughout a robust common sense, that offers an admirable contrast to the showy nothings of some of his contemporaries. You will look in vain in his Commentary for erudite criticism or subtle exegesis in the modern sense; but there seems to us to be an instinctively true following up of the Apostolic thoughts, a quick insight into their bearings and relative force, ingenious application to present need, and an uncommon fullness of positive instructions."

In this estimate of the quality of Airay's exposition we concur. The second part of the volume contains Cartwright's sermons on Colossians. Mr. Grosart prefixes an admirable sketch of "The Standard-bearer of 'Puritanism,'" to which he is able to bring something new, if not in the way of important fact, yet of elucidation and combination of the materials for his life. It is said of the brief Commentary here reprinted:—

"It consists of notes by evidently not the most erudite 'hearer,' and seems never to have been seen or read, or in any way authorised by the preacher. His executors, Dod and Hildersham, probably disavowed it as imperfect. But while large allowance must and will be made for these facts, after every abatement there will be found in the Commentary its own best evidence of being genuine, not a little weighty and keen-sighted exposition, expressed with less point than his Latin, but well put and suggestive, and, above all, much spiritual relish imparted to the 'grace and truth' of this most attractive of Paul's Epistles."

This particular reprint will assuredly be welcome to the lovers of the Puritan works, as it has long been extremely scarce, and fetched a very high price.

*The Complete Works of Charnock*. Vol. II. (Nichol.)

This new volume of the Library we have so often commended continues the "Attributes" of Charnock, to which, in the former volume, Dr. McCoach prefixed so excellent an introduction on the Puritan philosophy.

*The Early English Baptists*. Vol. II. By B. EVANS, D.D. Bunyan Library, Vol. VIII. (Heaton and Son.)

This second volume of Dr. Evans' patiently careful and extremely conscientious work contains the history of the English Baptists under Charles I., the Commonwealth, and Charles II. We much admire the author's devotion to his subject, and the pains he has taken to do it justice. Not a few facts may have, to those regarding them from a different point of view, quite another significance from that which the author finds in them; but his fairness and sincerity are unmistakable. Some things may seem superfluous to those versed in the religious history of the period; but it seems, from a little needless sensitiveness to criticism displayed in the preface, that other persons may think it not sufficiently full and extended. The proprietors and subscribers will surely desire that the so-called "Bunyan Library" should secure the completion of a work so really important to the denomination it is designed to serve. Few men, we are persuaded, have bestowed the same labour and research on the subject—probably not one living.

*Outlines of Modern Farming*. Vol. IV. By R. SCOTT BURN. (Virtue and Co.) This little two-shilling volume continues the rudimentary treatise for students of agriculture which the publishers have added to the series commenced by Mr. Weale, which has now passed into their hands. It treats of the management of the dairy, of pigs, and of poultry;—also, of diseases of the horse, of fattening cattle, of sheep, and of poultry. It is uncommonly practical, clearly written, and of undeniable authority.

## BOOKS RECEIVED.

Golden Hair; The White Wife; Noddledoo; John Godfrey's Fortunes, 3 vols; Dame Platts; Low and Co. The Cottager, Vol. IV.; The Leisure Hour for 1864; The Sunday at Home for 1864; Religious Tract Society. Bell's English Poets, 2 vols.; London Labour and the London Poor, Parts VII. and VIII.; Griffin and Co. Pathway to Heaven; Our Bible-woman's Knock; J. Nisbet and Co. Going to the Dogs; Virtue, Bros. The Great Apostasy; Whitfield, Green, and Son. The Life and Lessons of Our Lord; J. Shaw. The Mysteries of the Vatican, 2 vols.; W. H. Allen & Co. The Chronological New Testament; Clerical Elocution; Simpkin Marshall and Co. The Bibliotheca Sacra; Trübner and Co. A History of the World, Part XII.; Walton and Maberly. Merchant Enterprise; T. Nelson and Sons. Consideration for Others; Jarrold and Sons. Elijah and the Monarchy of Israel; Longman and Co. The Essentials of Spelling; F. Pitman. German Rationalism; Commentary on the Pentateuch, Vol. II.; Commentary on the Acts of the Apostles, Vol. II.; T. and T. Clark. Beecher's Sermons, Vol. I.; J. Heaton and Son. The Life of Wesley; Lives of the Queens of England; Bell and Daldy. The Church of England and Common Sense; Macmillan and Co. A Review of the Vie de Jesus; Discussions on the Gospels; Macmillan. Brindley and the Early Engineers; Story of the Lives of George and Robert Stephenson; Nabias and the Modern Samaritans; Parliamentary Government; Murray. Bailey's Festus; Bell and Daldy. New Sunday-school Hymn-book; New Sunday-school Tune-book; Jackson, Walford, and Holder. Studies for Stories, Vols. I and II; Strahan. The Earlier Years of Our Lord; Edmonston and Douglas. Lyra



Mystica; Longman and Co. Children's Friend for 1864: Seeley. Parable, or Divine Poem, Part I.; Pitman. A Few Words on Penny Readings; Noyes and Son, Bath. A Treatise on Smoky Chimneys; Hardwicke. Longfellow's Hyperion, Illustrated, with Photographs; Bennett. The Crucifixion. Pictures of Girl Life; the Happy Holidays; A Week by Themselves; Crosspatch; Fun and Earnest; The Primrose Pilgrimage; Griffith and Farran. Good Words for 1864. North British Review. Magazines, &c.

### Gleanings.

The stock of cotton at Liverpool on Friday last was 360,120 bales.

Mr. Frith's great painting, the "Derby Day," has been sent for exhibition to Australia.

The long-standing case of Glover v. the Duc de Persigny was disposed of on Saturday by the plaintiff being nonsuited.

A FOWL JOKE.—A City policeman before Judge Maule said he was in the hens (N division). "Do you mean in the Poultry?" asked the judge.

Some of the papers notice as a "rumour" prevailing in the neighbourhood, that Mr. Kent, the father of the child murdered at Road some years ago, is dead.

A Yankee editor thus winds up a notice to correspondents:—"In conclusion, firstly, we would say to most writers, 'write often and publish seldom.' Secondly, to sum writers, 'write seldom and publish seldom.'"

EQUALITY.—Some one was praising our public schools to Charles Landseer, and said, "All our best men were public-school men. Look at our poets. There's Byron: he was a Harrow boy." "Yes," interrupted Charles, "there's Burns: he was a plough-boy."

A RUSH TO THE STYX.—A shepherd has arrived in New Norfolk from the river Styx with a sample of two ounces of gold discovered there. Numbers of persons in New Norfolk are providing themselves with picks and shovels, and starting for that river.—*Hobart Town Mercury*.

One day Sydney Smith saw a child stroke a tortoise. "Why are you doing that?" said he. "To please the tortoise," was the reply. "Why," said the canon, "you might as well stroke the dome of St. Paul's to please the dean and chapter."

ECONOMICAL MUNIFICENCE.—With the sole addition of merited italics, we copy the following statement from the *London and China Telegraph*:—"A pension of 300*l.* a year has been voted to the Bishop of Victoria, subject to a deduction of any sum he may derive from an appointment in England." Shabby! —*Punch*.

According to several papers, a new club, to be called the "Silent Club," is about to be established in Paris. The members may eat, drink, read, write, or smoke, but they must not speak, nor wear creaking boots, nor play at dominoes, nor "rattle the bones," nor, in short, make any noise whatever. The floors will be covered with thick carpets, and the doors will open and shut without a sound.

The following anecdote of the Iron Duke is recommended to the Secretaries of War and the Navy, who have spent enormous sums in fruitless experiments with new inventions. A man came to the Duke. "What have you to offer?" "A bullet-proof jacket, your Grace." "Put it on." The inventor obeyed. The Duke rang a bell. An aide-de-camp presented himself. "Tell the captain of the guard to order one of his men to load with ball cartridge." The inventor disappeared, and was never seen again near the Horse Guards. No money was wasted in trying that invention.

EXPECTING TOO MUCH.—I remember here an anecdote a very dear old friend once told me. He was rector of a parish once in Ireland, where, from the habits of the Scotch Church prevailing largely, it is not unusual to find some two or three men taking rank and place amongst the congregation, and assuming, with the Episcopalians, somewhat the character of elders in the other community. One of these, a man of hitherto unblemished integrity, had been accused of some sharp practice in money-dealing, and the case was reported to the rector. My friend sent for the man, narrated the charge, and anxiously asked—Could it be possible that such an imputation could attach to him—"for," said he, "I have refused to credit it, Matthew, nor shall I, till you yourself declare to me it is true." "And it is, your reverence," said he submissively, and much sorrow-stricken; "it is just true, and there's no denyin' it. But," added he, with an effort, "it's unco hard to be 'in grace' in the flax season."—*Blackwood's Magazine* for November.

AMERICAN LADIES.—A young unmarried lady never talks at all; she is merely *une jeune personne* who turns scarlet when you look at her, and, until she is married *par devant notaire* to a man she has not seen half-a-dozen times in her life before, is nobody. Married, she does all the talking herself. You have nothing to do but listen and be fascinated. She talks nothing, but nothing is a whole world to a Frenchwoman. With the Russian ladies it is the same; they are as witty, and as fascinating, and have as frail a basis of realism to talk upon, as their French sisters. With the ladies of Italy what have you to do save to learn the art of handing a glass of lemonade and of understanding the language of the eyes? Nobody talks at Venice, but everybody falls in love. In the society of Spanish ladies you have simply to take care that neither your cigarette nor that of your interlocutor goes out. The fan does all the rest. At Vera Cruz, as I have elsewhere remarked, the vomito is an unfailing and inexhaustible theme of conversation for both sexes. But none of

these will serve your turn in talking to a young lady in the United States, who is armed at all points. She is a very porcupine of sharp sayings. It is not that she is witty, or humorous, or sarcastic, or profound; but she bristles with facts, or at least with assertions culled from newspapers or other ephemeral publications, which she assumes to be facts. She is the most overwhelming conversationalist in the world. Balzac used to say that there were fifty thousand Madame de Sevignés in France; and I am certain that there are at least half a million Madame de Staels in the States. One can imagine the terrible loquacity of Necker's daughter. Why did Napoleon exile her forty leagues from Paris? Because she talked him down. Why did the Duke of Wellington declare that she was the only person who had ever made him know fear? Because she was too much for him in conversation. Beware of the American young lady, unless you have the tongue of the Angelic Doctor, the eloquence of Mirabeau, the wit of Jack Wilkes, to back you up. Her facts—real or assumed—her readiness, her confidence, her inextinguishable volubility, will otherwise rout and utterly discomfit you. Did I speak of Madame de Staël? The comparison is wholly inadequate. She is a combination of Mesdames du Deffand, Recamier, and d'Epinau. Sophia Arnould and Delphine Gay, of Lady Mary Wortley Montague, Mrs. Macaulay, Mrs. Thrale, and Lady Morgan. She is a wonderful result of civilisation, free institutions, and female seminaries, where the fair students graduate in honours. She is as fair, as polished, and discourses as brilliant music as the ivory keys of a grand piano-forte—and she is quite as hard.—*Mr. Sala in the Daily Telegraph*.

### Births, Marriages, and Deaths.

#### BIRTHS.

WELSFORD.—Nov. 19, at Spring Lodge, Ruabon, the wife of the Rev. H. C. Welford, of a son, prematurely.  
JACKSON.—Nov. 19, the wife of Thomas Jackson, Esq., of King's Lynn, of a son.  
BULLOCK.—Nov. 24, at Evelith, Salop, the wife of Mr. Thos. Bullock, of a daughter.

#### MARRIAGES.

TROUP—OLIPHANT.—Nov. 10, at Union Chapel, Oxford-road, Manchester, by the Rev. Alex. MacLaren, B.A., Francis Troup, surgeon, Ancoats, to Jane, eldest daughter of William Oliphant, Strathmiglo.  
BUMPUS—WARREN.—Nov. 15, at Cannon-street Chapel, Birmingham, Mr. J. Bumpus, of Loughborough, to Miss A. M. Warren, daughter of Mr. J. Warren, of Benacre-street, Birmingham.  
HAIGH—BURCHELL.—Nov. 15, at Westgate Chapel, Bradford, by the Rev. H. Dowson, Mr. David Samuel Haigh, to Miss Mary Burchell, both of Bradford.  
BROOKS—BARRADALE.—Nov. 16, at the New Chapel, Oxford-street, Leicester, by the Rev. W. Woods, Mr. T. S. Brooks, of Leicester, late of Northampton, to Ann, only daughter of Mr. James Barradale, of Leicester.  
NEWSHOLME—WALKER.—Nov. 17, at the Upper Chapel, Heckmondwike, by the Rev. Mark Howard and the Rev. A. Mines, the Rev. John Newsholme, minister of the Tabernacle, Sheffield, to Mary, youngest daughter of Mr. James Walker, Capas Height, near Dewsbury.  
WADLAND—BUZZARD.—Nov. 17, at the Independent Chapel, Uppingham, by the Rev. F. S. Attenborough, Mr. Joseph Wadland, of Lyddington, to Miss M. A. Buzzard, of Stockerston, Leicestershire.  
HEAMAN—KNAPMAN.—Nov. 18, at Howe Chapel, Great Torrington, Devon, by the Rev. James Buckpitt, Mr. George Heaman, of The Retreat, Dalton, to Miss Elizabeth Knapman, of Bedford.  
WATKINS—THOMPSON.—Nov. 20, at the Independent Chapel, Warwick, by the Rev. J. W. Percy, Mr. Samuel Watkins, to Charlotte Thompson, both of Warwick.  
ROTHWELL—PARR.—Nov. 20, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. James Rothwell, to Miss Sarah Parr, both of Hindley.  
NEWMAN—JENNINGS.—Nov. 21, at the Independent Chapel, Warwick, by the Rev. J. W. Percy, Mr. John Newman, of Rugby, to Mary Jennings, of Warwick.  
HOLROYD—BOUKER.—Nov. 21, at Springfield Independent Chapel, Dewsbury, Mr. S. Holroyd, newsagent, Wellington-street, Leeds, to Miss Emma Bouker.  
BROWN—WONTNER.—Nov. 22, at the Old Gravel-pits Chapel, Homerton, by the Rev. John Davies, George Brown, of 6, Medina-villas, Hackney, second son of Joseph Brown, of Maidstone, Kent, to Helen Emma, eldest daughter of Joseph Wontner, of Clapton, Middlesex. No cards.  
AXFORD—ALCOCK.—Nov. 22, at the Independent Chapel, Christchurch, by the Rev. Joseph Fletcher, the Rev. William Axford, pastor of the Independent church in Clayton West, Yorkshire, to Emma, only surviving daughter of the Rev. Paul Alcock, late of Parley, near Christchurch.  
JACK—PULTON.—Nov. 24, at Charles-street Independent Chapel, Cardiff, by the Rev. John Edmond, D.D., of Park Presbyterian Church, Highbury, London, Adam, eldest son of the late Rev. John Jack, of Cardiff, to Agnes, daughter of the late Mr. James Pulton, of Glenton, Ayrshire.  
WHEELER—CRESWICK.—Nov. 24, at Mount Zion Chapel, by the Rev. D. Loxton, John, only son of Mr. Wm. Wheeler, Sheffield Moor, to Annie, daughter of the late Mr. William Creswick, Fitzwilliam-street.  
MITCHELL—RAMSEY.—Nov. 24, at Maudsley-street Independent Chapel, Bolton-le-Moors, by the Rev. Mr. Best, Mr. John Mitchell, draper, Bolton-le-Moors, to Mrs. Annie Ramsey, fourth daughter of the late James Hargreaves, Esq., Striken-hills House, Padiham, near Burnley.  
BERRY—MICKLETHWAITE.—Nov. 26, at Hallfield Chapel, Bradford, by the Rev. J. Makepeace, Mr. William Berry, to Miss Martha Micklethwaite, both of Bradford. (This being the first marriage celebrated in this place of worship, an elegant family Bible was presented to the newly-wedded couple.)  
WILSON—ELLIOT.—Nov. 29, at the Congregational chapel, by the Rev. John Fairfax, Mr. George Wilson, to Miss Elizabeth Elliot, both of Shillington, Beds.

#### DEATHS.

CORNEY.—Nov. 10, at Broughton, Mary Ann, widow of the late Rev. G. Corney, of Barking, Essex, aged seventy-one years.  
POOLE.—Nov. 11, in Bishop-street, Bristol, suddenly, aged fifty, the beloved wife of the Rev. J. Poole, Independent minister.  
SHOEBOTHAM.—Nov. 13, Sarah, the beloved wife of the Rev. D. K. Shoebottom, of Malvern, and daughter of the late Samuel Ditchett, Esq., of Bristol.  
DRYLAND.—Nov. 23, at Kettering, aged twenty-five, Sarah Lydia, the wife of J. W. Dryland, Esq., of that place, and elder daughter of J. C. Thorowgood, Esq., of Totteridge. Friends are requested to accept this intimation.  
EWING.—Nov. 23, at Gosport, the Rev. Alexander Ewing, M.A., formerly minister of Square Chapel, Halifax, Yorkshire, and latterly of the Congregational chapel, Gosport, aged seventy years.

SPOONER.—Nov. 24, at Leamington, in the eighty-second year of his age, Richard Spooner, Esq., M.P. for North Warwickshire.

### Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Bank of England reduced their rate of discount from 8 to 7 per cent. on Thursday last.

Dulness has characterised the Stock Market throughout the week. Consols, which closed last week at 91½ to ½ for delivery, 90½ to ½ ex. div. for the 8th December, were last quoted to-day at 90½ ½ and 89½ ½ respectively.

The Imperial Mercantile Credit Association have issued a prospectus announcing that they are prepared to receive applications for 2,800,000*l.* certificates of Debenture of the Atlantic and Great Western Railway, of which sum, however, 1,200,000*l.* has already been applied for. The certificates will be issued at 90*l.* for 100*l.*, to be redeemed at par at the end of three years; with interest at 8 per cent. per annum payable half-yearly guaranteed by the Consolidated Bank, London. The railway is already completed, and its operations so far as they have been estimated upon the 322 miles open have been thoroughly remunerative; the earnings have increased 100 per cent. since the commencement of the present year. Sir S. Morton Peto, whose firm had the supervision of the works, has written a letter to the trustees, in which he states that the line has been ballasted and laid in a style fully equal to the best of our English railways, and that its maintenance need not exceed their average cost per mile. A return of the carriage of produce from West to East during a period of five years shows an increase ranging from 400 to 1,000 per cent. on the respective articles, and as the traffic of the Atlantic and Great Western Railway is directly connected with the cities to which these statistics relate, a large revenue is expected to be derived from that source.

### BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, November 23.

ISSUE DEPARTMENT.	
Notes issued ..	£28,054,240
Government Debt ..	£11,015,100
Other Securities ..	3,634,900
Gold Coin & Bullion ..	13,405,210
	£28,054,240
	£28,054,240
BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,558,000
Reserve ..	3,318,095
Public Deposits ..	5,511,860
Other Deposits ..	14,358,521
Seven Day and other ..	555,712
Bills ..	£88,304,188
	£88,304,188
Nov. 24, 1864.	W. MILLER, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—REDEMPTION FROM DISEASE.—The hidden cause, the unsuspected source of many a wasting sickness and failing strength, has been developed by these admirable Pills, and the application of the Ointment to the malady thus discovered has rescued many valuable lives from a continued torture and premature end. Pills in all the many forms under which they afflict mankind, fistulas, strictures, inflammations, ulcerations, internal, external, recent, or chronic, are thus safely and speedily brought to a state of ease, and thence conducted to a lasting perfect cure. Both Ointment and Pills are innocent in composition; both are gentle in operation, and assist each other, ever helping, never harming, Nature's acknowledged laws.—[Advertisement.]

### Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 23.

There was a moderate show of English wheat this morning; but the dull advice from all parts of the country rendered the trade here very inactive, and it was with difficulty that sales could be effected at last week's rates. Foreign wheat remains without alteration in value, the sale being to a very limited extent. Barley of all descriptions meets little inquiry at last week's quotations. Beans and peas the same as last Monday. Since this day week the arrivals of foreign oats have been small, prices have consequently been firm, and the extreme rates of last Monday have been obtained for samples both ex-ship and granary.

#### CURRENT PRICES.

	Per Qr.	Per Qr.		Per Qr.	Per Qr.
WHEAT—	s.	d.	PEAS—	s.	d.
Essex and Kent,			Grey .. .. .	33	36
red, 1863 .. ..	34	33	Maple .. .. .	36	38
Ditto 1864 .. ..	35	39	White .. .. .	35	39
White, 1863 .. ..	39	44	Boilers .. .. .	35	38
" 1864 .. ..	39	45	Foreign, white ..	36	38
Foreign red .. ..	36	40			
" white .. ..	40	49	RYE .. .. .	26	28
BARLEY—					
English malting ..	30	34	OATS—		
Chevalier .. ..	35	36	English feed ..	19	22
Distilling .. ..	24	26	" potatoe ..	23	27
Foreign .. ..	22	32	Scotch feed ..	20	23
MALT—			" potatoe ..	23	27
Pale .. ..	60	63	Irish black ..	18	22
Chevalier .. ..	62	61	" white ..	19	23
Brown .. ..	50	53	Foreign feed ..	18	22
BEANS—					
Ticks .. ..	34	37	LOUR—		
Harrow .. ..	38	40	Town made ..	36	40
Small .. ..	39	40	Country Marks ..	29	35
Egyptian .. ..	32	38	Norfolk & Suffolk	28	30

BREAD.—The prices of wheaten bread in the metropolis are from 6½d to 7½d; household ditto, 5d to 6d.

BUTCHERS' MEAT, ISLINGTON, Monday, November 23.

The total imports of foreign stock into London last week amounted to 12,600 head. In the corresponding week in 1863 we received 9,850; in 1864, 12,458; in 1861, 8,128; in 1860, 6,661; 1859, 5,887; 1858, 4,932. Owing to the



prevailing strong gales of wind having prevented the arrival of several vessels laden with stock, the supply of foreign stock on offer here to-day was limited, and sales progressed steadily, on higher terms. The arrivals of beasts fresh up from our own grazing districts were limited, and in but middling condition. The supplies from Ireland and Scotland were only moderate, 47 bullocks having been lost in the Aberdeen boat, wrecked off the Tyne. All breeds of beasts commanded a steady inquiry, at an advance in the quotations, compared with Monday last, of 2d. per 8lbs. A few very superior Scots and crosses realised 5s. 8d.; but the general top figure was 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire the arrivals comprised 2,100 shorthorns, &c.; from other parts of England, 500 various breeds; from Scotland, 143 Scots and crosses; and from Ireland, 350 oxen and heifers. The show of sheep was small, but in improved condition. The mutton trade was very firm, and the currencies advanced fully 2d. per 8lbs. The general top figure was 5s. 10d., but some prime Downs were disposed of at 6s. per 8lbs. Calves, the supply of which was limited, moved off freely at 2d. per 8lbs. more money. The quotations ranged from 4s. 2d. to 5s. 2d. per 8lbs. The pork trade was in a sluggish state, at barely late rates.

Per 8lbs. to sink the Offal.

s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	3 6 to 4 2	Prime Southdown	5 8 to 5 10		
Second quality	4 4 to 4 10	Lambs			
Prime large oxen	5 0 to 5 2	Lge. coarse calves	4 2 to 4 8		
Prime Scots, &c.	5 4 to 5 6	Prime small	4 10 to 5 2		
Coarse inf. sheep	3 10 to 4 6	Large hogs	3 6 to 4 2		
Second quality	4 8 to 5 0	Neatm. porkers	4 4 to 4 8		
Pr. coarse woolled	5 2 to 5 6				

Buckling calves, 18s. to 22s. Quarter-old store pigs, 20s. to 26s. each.

NEWGATE AND LEADENHALL, Monday, November 28.

The supplies of town and country-killed meat on sale at these markets are but moderate. On the whole the trade is steady, and prices are without material change from last week.

Per 8lbs. by the carcase.

s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inferior beef	2 10 to 3 4	Small pork	4 4 to 4 8		
Middling ditto	3 6 to 3 10	Inf. mutton	3 0 to 3 8		
Prime large do.	4 0 to 4 2	Middling ditto	3 10 to 4 4		
Do. small do.	4 4 to 4 6	Prime ditto	4 6 to 4 8		
Large pork	3 4 to 4 2	Veal	3 8 to 4 8		

PRODUCE MARKET, TUESDAY, NOV. 29.

TEA—The dealings have been on a very limited scale. Prices, however, are in most instances well supported.

SUGAR—The market has been dull, and in some instances a slight decline has taken place. Refined goods are in moderate request at late rates.

COFFEE—The demand for colonial descriptions has been steady at fully previous prices.

RICE—A fair amount of business has been done at fully previous quotations.

PROVISIONS, Monday, Nov. 28.—The arrivals last week from Ireland were 4,282 firkins butter, and 2,209 bales of bacon; and from foreign ports 18,334 casks of butter, and 690 bales bacon. In the Irish butter market the trade was quiet, and the transactions were of a limited character. Best Dutch further declined 8s. to 10s. per cwt. owing to the quality being so very indifferent. The bacon market ruled quiet, sale slow, and prices declined 2s. per cwt.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 28.—These markets continue to be tolerably supplied with home-grown potatoes. The supply of foreign produce on sale, is scanty; on the whole, the trade is steady, most descriptions of potatoes being in fair average request at full quotations. The imports into London, last week, was 305 bags, &c., from Hamburg; 370 Rotterdam, and 2 casks from Bremen.

SEEDS, Monday, Nov. 28.—In the seed market the trade has been brisk during the past week, at full prices for all descriptions. The inquiry for the continent continues, but the market is now bare of eligible parcels. White seed meets more attention, and with advanced quotations for foreign samples, obtains better prices. Trefolls are fully as dear.

FLAX, HEMP, COIR, &c., Saturday, Nov. 26.—The market for flax is firm, and prices have an upward tendency. Hemp moves off steadily, at 32l. to 34l. for clean Russian qualities. Jute is firmer, and commands rather more money. Coir goods are in moderate demand, at late rates.

WOOL, Monday, November 28.—Since our last report the demand for most kinds of English wool has somewhat improved, and prices have been well supported. Most other kinds, however, are a dull inquiry, at previous rates. The reduction in the value of money in the discount market has given greater confidence to holders.

TALLOW, Monday, Nov. 28.—The tallow trade is firmer than on Saturday, but prices are lower than on Monday last. New P.Y.C. is quoted at 41s. 3d. per cwt. on the spot. Rough fat is selling at 2s. 2½d. per 8lbs. Town tallow is selling at 41s. 3d. not cash.

OIL, Monday, Nov. 28.—Linseed and rape oils are in fair demand, at full prices. In olive, cocoanut, and other oils about an average business is doing; but fish oils continue dull. French spirits of turpentine command 61s. per cwt.

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